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SYMPOSIUM: THE CONTEMPORARY MINISTER
AND HIS MESSAGE

ALUMNI NEWS

BOOK REVIEWS

INDEX: VOLUMES I-X

SPRING NUMBER: 1957

Southern Methodist University, Dallas, Texas

THE PERKINS SCHOOL OF THEOLOGY JOURNAL

"Let us unite the two so long divided — knowledge and vital piety." — John Wesley

VOLUME X SPRING NUMBER 1957 NUMBER III

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The Perkins School of Theology JOURNAL is edited for the alumni of the school and for the Methodist ministers of the South Central Jurisdiction. The Publications Committee of the School of Theology is in charge of the project.

The JOURNAL is published three times a year by the Perkins School of Theology; and is printed at Southern Methodist University.

Perkins School of Theology

Southern Methodist University Dallas 5, Texas

THIS ISSUE--AND THE NEXT

Three matters of significance to JOURNAL readers need to be mentioned. The first of these has to do with the present issue. It is experimental in the sense that the major articles are all written by senior students. From time to time in the past, sermons or other articles have been contributed by students, but by and large the policy has been followed that faculty comments constitute the bulk of writing in the magazine. Also in this issue will be found book reviews by students, along with those written by faculty members.

What part, if any, the students of the School will play in future issues is still to be determined by the faculty, who, through its Publication Committee, sets the policy of the JOURNAL. Perhaps readers will want to make comments concerning the matter.

The second matter of interest to readers is the proposal to begin a new publication next fall called the PERKINS NEWS BULLETIN. This publication, to be issued first in October, will include the alumni and school news which has previously been carried in the JOURNAL. These items will be considerably expanded, and other features will be included in harmony with the general character of the publication. The JOURNAL, then, will continue as a publication containing articles dealing with the life and thought of the Church and book reviews.

The third matter concerns the circulation policy of the JOURNAL and NEWS BULLETIN. For some years the JOURNAL has been sent to *churches* rather than to *individual ministers*. A lack of secretarial help made it impossible to keep up with all the changes of address which are involved in the latter policy.

Beginning with the fall issue of the NEWS BULLETIN, both publications will be sent to individual ministers. Additional secretarial help has been made available, and it is hoped that this circulation policy will prove more satisfactory. This means that the following persons will receive the two publications: all ministers of the South Central Jurisdiction in an active relationship with their annual conference; alumni outside the Jurisdiction who request the publication or who are active members of the S. M. U. Alumni Association; and certain other persons whose eligibility will be determined by the proper faculty committee.

If you do not receive a copy of the NEWS BULLETIN this fall, please let us know. Also, if you have a change of address, especially at a time other than the meeting of the annual conference, be sure to write to the Publications Secretary, Perkins School of Theology, S. M. U., Dallas 5, Texas.

— H. G.

SYMPOSIUM

THE CONTEMPORARY MINISTER AND HIS MESSAGE

I. INTRODUCTION

BY JAMES TUNNELL

In every age of the Church, the minister has been confronted with many perplexing problems. The twentieth century is no exception. It is no easy task in our age to interpret the Christian message so that it speaks a relevant answer both to the anxiety and the complacency of our time. Any minister who offers a pertinent word to his culture must first realize that the task of proclaiming the Good News is difficult. The students who participate in the following symposium are well aware of the complicated nature of the task before them.

Not only must the minister have a knowledge of the confusion of his time, however; he must also enter into actual dialogue with the dilemmas of his age. This, also, the student contributors have done. They have seriously wrestled with problems facing the contemporary minister. Out of their experiences in serving student churches, working as associate ministers and in other capacities, and participating in the academic life of Perkins, they have come to significant understandings of the meaning of the Christian ministry.

The ministry as defined here is larger than the parish ministry. The chaplain working with the mentally ill in state hospitals and the university professor in the church school striving to define for his students the meaning of Christian discipleship are exercising their ministry just as is the clergyman in the pulpit. Likewise, both the teacher and students in theological schools are speaking a vital word concerning the Christian faith—a word of utmost value in the intellectual life of the Church. The Church has always sought to love God with the whole understanding.

Each new generation is faced with the fresh task of finding a way to speak dynamicaly and meaningfully of the faith with which it is entrusted. Much of this task falls to the theological schools, for they are "the place and the occasion where the Church exercises its intellectual love of God and neighbor." (Richard Niebuhr)

Those in the seminaries are ministers, too, proclaiming the Good News in a significant way. The theological student is aware of the problems of communicating the Christian message, as is his brother in the local parish. He faces such questions as the writers of this symposium have faced. Do I as a Christian minister have complete authority or have I no authority? What is Christian theology? Where must I begin in social reform and how far must I go? How are

the New Testament miracles to be made relevant to the problems of the twentieth century? Must I assume a teaching role along with my other parish duties?

The idea for this student issue of the JOURNAL was conceived almost a year ago. A Student Editorial Board was selected by the faculty, and it in turn chose student writers. Although the articles are individual expressions, the five contributors exchanged constructive criticism among themselves, and the students on the Board also contributed helpful suggestions.

It is hoped that these articles will prove as stimulating to the reader as they did to those who participated in the symposium.

II. THE MINISTER AS THEOLOGIAN

BY EBB MUNDEN

If we may define theology as faith seeking understanding, then it follows that the task and the responsibility of the minister as theologian becomes that of comprehending and communicating the meaning of his faith for his generation. Consciously or unconsciously, for better or for worse, everything we do or say or think roots in that fundamental faith and commitment which binds us to that reality which is for us our ultimate concern. Until we have understood what our real faith is, we can not truly know ourselves or our real master. Thus in our day, as in every day, it is necessary for the Christian minister to question anew the meaning of his faith in Jesus Christ as Lord and Savior.

In this article I shall attempt to deal with this general question in the form of two specific questions. First, what is the Christian understanding of the situation of the man or woman to whom the Christian Gospel is addressed? Second, in what sense is the Gospel of Jesus Christ either good or news for men and women of our day? My concern is not to state *the* Christian Theology; but it is rather to set forth the results, always incomplete, of one minister's struggle to deal with the questions which face us all as Christian theologians. It is my hope that such an approach will illuminate the problems involved in understanding and communicating the meaning of our faith in our generation. My answers may be ignored or even disproved, but I should insist that the questions with which I shall deal can never be ignored or argued away by the responsible Christian minister. The source from which I have derived my answers is the only source which I believe to be available to me as a Christian minister—the Holy Scriptures. The norm or key by which I have sought to interpret the Scripture is belief in Jesus of Nazareth as the Word of God.

What, then, is the Christian understanding of the situation of the man or woman to whom the Gospel is addressed? The Christian faith understands such a man or woman to be a sinner. But what does this mean? Here we must begin at the beginning of my history and of yours; we must begin with Adam. And in turning to Adam we must seek to learn what truth his story holds for our day and for our lives. For the truth of his story turns not upon the objective question of whether such a man ever existed in the far away past and did thus and so; the truth of Adam's story turns upon the question of whether it represents a true understanding of the situation of man as we know it. The truth about Adam must be the truth about my life, and the question posed by this familiar biblical

story is just this: "Are you Adam?" The story of Adam's sin does not purport to tell the story of the original sin in any narrow chronological sense but rather is the story of *the* sin, the story of what sin is.

But what meaning can such a story as this hold for modern man? I do not believe that snakes talk, or that they ever did. I do not believe that man can carry on a man-to-man conversation with God, or that he ever could. I do not believe that there is a tree of knowledge or a tree of life, or that there ever was. After all this, what is left? Well, I would submit that after all this, we have left the story of the sin of man: the situation of man as faith understands it. Our task, then, is not simply to repeat the story or to ignore it; but to understand what it is saying about man's situation.

Despite the idyllic way in which the Garden of Eden is usually described outside the Bible, the biblical description of the life of man in the Garden makes it rather clear that we are speaking here of the garden of innocence and of a way of being in the world unlike that of an animal (for man alone is made in the image of God) but also unlike that of man as we know him. For the uniquely human quality of man—the quality which relates directly to man's creation in the image of God (as the story itself later makes clear)—is the knowledge of good and evil and the freedom and responsibility which such knowledge inevitably incurs. Without such freedom and such responsibility Adam was not yet fully a man even as an infant, lacking such qualities, is not yet fully a self. But our story goes on to say that a transition occurs; Adam's innocence is lost and he becomes a sinner.

The story is clear, it seems to me, that this transition roots in an act of human disobedience to his Creator; but a more difficult question arises as to the nature of this act of disobedience. At first blush our story would seem to suggest that it is the act by virtue of which Adam became a man—i.e., the acquisition of the knowledge of good and evil and the assumption of the freedom and responsibility of human decision—which makes man a sinner before God. But to say this would be to argue that man's sin is that he is man and to ignore that the human qualities of knowledge, freedom, and responsibility are God-given capacities affirmed in Genesis 1 to be good and related in the present story to man's likeness to God.

Then perhaps it is the pride of wanting to be like God which is man's sin. But if man's desire to be like God is merely his desire to become the free and responsible creature whom God alone by His creative act has made possible, then we would be simply saying again in a different way that man's sin is being a man. If, on the other hand, pride and the likeness to God is here understood to mean man's endeavor to transcend the limits of finitude and creaturehood, then we are met with the difficulty that the story seems to suggest that such an endeavor was fulfilled or accomplished. In other words, we become involved in the logical contradiction that man became something other than man. If, to avoid this embarrassment, we say that it is not the accomplishment but the attempt which is Adam's sin of pride, we are still left to wonder how and why innocence could make such an attempt and make it in such a way as to become both a man, as God intended, and a sinner, which God did not intend. Furthermore, we are constrained to this line of inquiry not out of mere speculative curiosity, for the question here is primarily what this story is telling us about our existence and our sin.

Let us take a closer look at the state of human innocence prior to Adam's fall. We have suggested that Adam's relationship to

God while in the Garden is best understood in terms of the simple trust and confidence of an infant for his parent. And whatever such an immature relationship might lack in terms of a love which is knowledgeable and free, the Bible is nevertheless clear that simple trust remains the only basis for man's relationship to God. Thus Adam in the Garden of Innocence is at peace with himself and with the world because he is rightly related to God; but at the same time, and for the same reason, Adam stands on the threshold of possibility, Adam, as a creature made in the image of God, has the possibility of becoming that which he is not, i.e., a spirit or a self. Thus it is the possibility of fulfillment which tempts Adam—the possibility of becoming a free and responsible man. Our story records that Adam took the plunge into possibility and became a man; he assumed responsibility for himself and becomes related to himself as a self who recognizes that he is continually confronted with the choice between good and evil, that he must decide, and that by his decision he may either possess himself or lose himself. But to become a self is not Adam's sin—to become a self is the climax of human possibility and the gift of God.

In the midst of possibility, Adam has become a self with a consciousness of his responsibility for himself and of his freedom to choose who he will be. But with such freedom of choice and such personal responsibility, how can Adam now understand himself to be wholly dependent upon the unseen God? With such self-knowledge, how can Adam now understand himself to be loved and accepted by God? Now fully aware of the dangers to which he is exposed by his being in the world and of the uncertainty of his position, how can Adam live by faith in God? The answer of our story is clear: Adam did not and does not. For out of responsibility, shame arose; and out of freedom, fear arose.

Thus Adam hid himself from his neighbor, which is also to say, from God; and love went out of his life. But as God persistently seeks Adam and confronts him in his running away, Adam angrily denies responsibility and strives to justify himself before God. Yet whether in frightened flight away from life or in angry defiance of life, Adam's situation is now clear: he is without life. For the consequence of sin, according to our story, is death. Adam's sin is not this act or that misdeed; Adam's sin is his refusal to be a free and responsible creature in faith in God. By running away from God and by striving to justify himself before God, Adam has turned away from life and to death and thus disobeyed God's commandment to live or, negatively, to not die. It is clear from the story that the death of Adam and of man is understood not in the objective sense of being put six feet under ground but rather in the sense of being cut off from the true source of life.

Yet from the human standpoint it is not man who has died, but God. As the story makes clear, Adam does not understand himself to be dead—but he is now secretly aware of God's death which awareness he expresses in terms of his understanding of the futility of life. East of Eden—as the following stories of Cain and Abel, the Flood, and the Tower of Babel seem to suggest—there are but two classes of men. For East of Eden the whispered word of men is that God is dead, and all men are fundamentally divided in response to this one fact. One group has heard the news and has accepted the fact that God is dead and has fallen down to worship the individual in his stead (Cain and Abel, The Flood). A second group has also heard the news but has banded together with the pledge that they will keep God's death a secret, will

continue to act as if he were alive. These men are pledged to the idea of God but not the reality of God. These men are pledged to the idea that in order to keep man's freedom from destroying him and his civilization, the idea of God is necessary even if God Himself is dead. For such men—society is god (Tower of Babel). It is thus that Christianity understands all men as sinners— all men as fundamentally committed to their own self-preservation and self-justification and constantly striving toward that end which is death. And Christianity also understands that man as such is not capable of extricating himself from his predicament for even as he strives to change himself he strengthens his bondage to himself.

It is thus to sinful man, existing in guilt and cut off from life, that the Gospel of Jesus Christ is addressed. But what is this Good News which is the answer of faith for a burdened and despairing generation? Faith declares that God lives, that man's sin is forgiven, and that he is called from death to life. Surely this is the whole of the message of the New Testament: that God has come to man, that man's sin is forgiven, and that he is made whole by faith in the unmerited grace of the God of love and mercy. And for the community of believers who bear the name of Christians this act of forgiveness and resurrection has come to man in the person of Jesus of Nazareth—the incarnate Word of God. For this community to speak of God is to speak of the God and Father of Jesus of Nazareth, who is also the God of Adam.

But how can modern man understand such a story? What does it mean to say that God became man and dwelt among us? What does it mean to say that an event in history hundreds of years ago is of final and ultimate significance for our lives today? What does it mean to say that my sins are forgiven and that I am raised now to a new life in Christ Jesus?

Perhaps at no single point do all of these questions come so clearly to focus as in the great story in the Gospel of John, Chapter 11, concerning the raising of Lazarus. Throughout the history of the Christian Church this magnificent story has stood as a bulwark withstanding all objectifying attempts to explain how the various miracles of the New Testament could have happened and as a final insistance that but one thing is needful. For despite our eager attempts, the story of the raising of Lazarus cannot be avoided by making of it an object of men's speculative curiosity. The significant question for faith is not the objective question of the resuscitation of a corpse in the far away past. If this were so two things would inevitably follow. Either the world in which such an event took place was a different world from the world we know today; or faith is rooted in an event which no matter how unusual or stupendous is still only another bit of magic, another one of those strange oddities about which we hear occasionally and note with interest. In neither case is there any way of understanding the raising of Lazarus as relevant to, or ultimately significant for, my existence in the present day. The question of faith is not the speculative question of what God can do; the question of faith is the personal question of what my God is saying to me about what I am to do in the present moment of decision. As such the story of Lazarus poses only one question: "Are you Lazarus?"

We have already seen that for faith all men are equally in need of God; all men without Him are cut off from life and are dead. Adam in his innocence lived by a simple, child-like faith and trust that life was faithful and good. As such, he lived in the present, open to his world and open to the future. That activity which he en-

countered in life as the limit and boundary of his existence—that limit from which he came (his birth) and toward which he moved (his death) and which circumscribed his daily life in the impinging activity of other creatures and of nature—that activity was the object of his unconscious trust and faith. In his naive innocence Adam presumed upon life—living each moment for itself in confidence that life would be given and would sustain him. But for the guilty Adam that activity, which he encountered in life as the limit and boundary of his existence, became in his shame the object of his fear and anger. That activity no longer brought life to him; it became rather a threatening wall shutting him in—it became a tomb. As such Adam flees from the present to the security of the past, where he strives to find a way of justifying and sustaining himself in the face of the demands of the moment.

It is thus to man in a tomb—to Lazarus and to me—that God has come and is now coming. For in Jesus of Nazareth the stone has been rolled away; the tomb has been entered from the other side; life has entered death and has triumphed. For faith, the God of Jesus has entered into the tomb of sinful and guilty man, has borne the burdens of his guilt and shame, and has offered there a new possibility to man—the Word of God's promise of forgiveness and new life. But that this has happened in the past is just as uncertain as it is that it is now happening. The decision of faith calls for man's decision in the face of the inherent ambiguity of life—to choose here and now who he will be, to choose here and now to be a forgiven man and accept God's Word of promise of a new life. That this new possibility came into the world in the person of Jesus of Nazareth is the testimony of the Christian Church, which calls all men to face themselves as they really are and in their awareness of need to accept the freely offered forgiveness and new life which is the promise of the God and Father of Jesus Christ. In the proclamation of His life and death and resurrection we are encountered by the Word of the living God, by the limit and ground of our existence, as faithful and suffering love and mercy, and through Him we are called to that free and responsible faith in God which is the love of the neighbor in whom He meets us ever anew. Thus by the love of God man is set free from himself for his neighbor and for a new life of faith.

Does modern man recognize this as his true situation? Does modern man know the One who is the limit and ground of his existence and who meets him in all activity which encounters him in life? Does he perhaps speak of this One as Fate or Chance or Luck or the Devil? Does modern man thus disclose that his relation to this One is one of fear and hostility? Does modern man know moments of personal decision and commitment when he becomes anxiously aware of the limitation of his finitude, the contingency of his existence, and the uncertainty of all that happens? Does modern man experience such moments as a mirror, confronting him with a true picture of the man whom he is trying to avoid and of the need he is attempting to ignore? Does modern man know in such moments a moment in which a new possibility is offered to him: a word of promise that the struggle is over, that the war is at an end; that he can stop running, stop fighting? Does modern man experience in such a moment the reality of a new self-understanding and a new future which he can choose—but which is and remains the choice of faith alone? Is there then no one who will tell such a man that he, as all men must, has come to the cross of Jesus of Nazareth who is the Christ—who has not only rolled away the stone from our tomb but has entered our tomb that we

might know even here the gracious and triumphant love of God and in such knowledge be raised to a new future in faith in God? Is this then not the task and the responsibility of the Christian minister as theologian?

III. THE MINISTER AS BIBLICAL INTERPRETER

BY RAY BRANTON

What shall I preach? It seems strange that I should have to ask this question after almost three years of theological study. Yet the closer I get to my first regular pastorate the more I am disturbed by this question. It is not a matter of lack of material. I have considerable material with which to work. My head is filled with new theological perspectives. I am well armed with an ever increasing supply of good books. The thing which I must decide is the point from which I ought to begin in order to be genuinely relevant. Should I start from some of my most interesting class notes? Or should I concentrate on the theological books which current opinion regards as most noteworthy? I must admit that these possibilities are tempting. Yet I cannot help feeling that it would not be right to begin at either of these points. The thing which causes my uneasiness is the Bible. The question of what to preach has again raised most acutely the problem of what to do with this book.

I have never quite known what to do with the Bible. On one hand I have always known how important it is supposed to be for Christian faith. I was taught Bible stories in Sunday school from the time of my childhood. It was read regularly in my home. I was encouraged by parents and teachers to read it for myself. On the other hand I realize that in practice the Bible has not occupied this central position among my books. My occasional attempts to read it were discouraging. The only time I really used it was when I needed a text for a sermon. Even then I suppose that I gave the concordance more of a workout than the Bible in attempting to locate a passage to fit the sermon I had already written.

When I came to seminary I brought my difficulty with me. I hoped to find some way to unlock the message which the Bible was supposed to contain. This was a large order because there were two road blocks standing in my way. The first of these was that the Bible did not give answers which were either clear or appealing to the question I supposed it answered. I majored in history in undergraduate school and was told that the Bible was a great book of history. I found Toynbee and Gibson to be much more interesting reading. The Bible was said to be valuable as a book of poetry, but I knew at least a dozen poets I liked better. The book of Ruth was held up as one of the greatest love stories of all times. I frankly preferred Holywood. When I wanted to read adventure stories, any number of pulp magazines were more facinating than David and Goliath. The Story of Jesus' life was interesting, but I found it easier to read twentieth century books written on that subject. If I wanted to do devotional reading, I always turned to *Power*. If there was any other way to approach the Bible than as a book containing this variety of supposedly interesting literature, I did not know it.

The second road block which stood in my way was the gap between my twentieth century view of the world and the minds of the Biblical writers. There were great chunks of material which I could not even accept as palatable literature. They had to be either explained away or ignored. The Biblical myths were unintelligible to me. I felt it would have been better if the writer had left the story of Adam and Eve out of Genesis. The nature Psalms were equally hard to understand. Above all I did not know what to do with the miracle stories in both the Old and New Testaments. I was hesitant to discard this material, yet I did not know quite how to accept it either. If there was any bridge between the Hebrew mentality and my own I was unable to locate it.

After three years in seminary I am still quite aware of my great inadequacy in understanding the Scriptures. Yet these three years have been significant ones. They have helped to remove these roadblocks so that it is now possible for me to enter into the role of minister as Bible interpreter.

The first roadblock was removed and the second was partially taken away when I learned that I had been asking the Bible the wrong primary questions. The Bible is not primarily important because it contains various types of interesting literature. In fact, I do not ask it primary questions. Its chief importance lies in the fact that it asks me a primary question. First and foremost the Bible is a book which addresses me personally. Its sagas, myths, historical accounts, and other literary forms are significant because they question me concerning the meaning of my existence. I cannot read it as though it were simply interesting literature which a person ought to read in order to consider himself well educated. Rather I must read the Bible in the attitude of one who listens with the expectation of hearing a Word concerning who I am.

When I approach the Bible with the attitude of one who is willing to listen, the key turns in the lock and that "strange world" unfolds before me. Now I can no longer read the story of the raising of Lazarus of Bethany from the dead in John 11 simply as a story of something which happened in the first century. This story is important to me because it asks me if I am not Lazarus. It begins, like so many gospel stories, with the phrase, "Now a certain man." The English is poorer, but the meaning is clearer if I translate this phrase. "Now an indefinite man." Lazarus is any man. It is I. My present existence is called dead and I am asked if I am willing to be raised from the dead now.

The story of Adam and Eve forces itself upon me in the same way. Who is Adam? The Hebrew word means simply, "a man." I am "a man." This story is the story of my life. I, too, have proudly rebelled against God in an effort to master my world for myself. The nature psalms take on meaning when I understand that they were not written as scientific descriptions of the way in which the world functions. They also ask me a question. They ask me if I am willing to have eyes to see that the God who raises me from the dead is at the same time active in all things. When I turn to the prophets and hear them denounce the sin of the nation, Israel, I must understand that the sin of my own nation is being judged.

When I have entered into personal conversation with the Bible and have listened to it speak to me, I can begin to understand properly the other ways in which it is significant. The Biblical concept of history and the history in the Bible become relevant when I see that the writers assumed that history was one of God's media for speaking to human existence. All forms of

Biblical literature become meaningful when I understand that they are used in order to ask me the very personal question of who I am.

The first roadblock was removed without too much effort on my part. I am more indebted to my professors and fellow students than to my own work for its destruction. The second barrier is more formidable. Yet it is vital that it be taken out of the way so that I can enter more fully into the world of the Bible. I must somehow enter into the minds of the writers and think with them. My associates have given me an overall viewpoint toward the Scriptures. Nevertheless, they cannot enter into dialogue with the Bible for me. It is necessary for me to engage in concentrated study of my own.

The removal of the roadblock which the centuries have imposed will never be complete. It will come passage by passage. I must make as much of the Bible as I can my own. The more I am able to see individual passages in the light of the whole the easier correct interpretation becomes. I must use every tool at my command in order to grasp what the writers intend to convey. A knowledge of Greek and Hebrew would be helpful in dealing with the text. Since I have neither the time nor linguistic skill to become proficient in these languages, I must rely on scholars whose ministry has been given over to language study. In addition to the text itself a thorough knowledge of the historical situations which caused the material to be written is often essential. Such information is especially necessary when I read the prophets. Unless I know the times to which they spoke I cannot grasp what they are really saying. This job is not easy. Yet it is essential if I wish to perceive the questions which the Bible is really asking. I cannot discern the way in which I am personally addressed if I do not assume this task. Otherwise I am in constant danger of making the Bible say something which its writers did not intend. The removal of the second roadblock is at the heart of my continuing task as a Bible interpreter.

After I have arrived at a correct understanding of the text I always face a further problem. What language can I use in order to communicate with my parishoners? I cannot use theological cliches. The language of my theology books is unintelligible to those who have not studied them. It is indispensable for me to seek some language which will unlock for my hearers this book which has opened itself to me. I must speak so that those who hear understand themselves to be individually addressed. When I actually achieve such rapport I have fulfilled my role as Bible interpreter. If, by the grace of God, I can prove faithful to my task then I can be a more fit instrument through which the words of the Scripture can continually speak the ever relevant and eternal Word of God.

IV. THE MINISTER AS TEACHER

BY BILL MCELVANEY

"You shall represent the people before God . . . and you shall teach them the statutes and the decisions, and make them know the way in which they must walk . . ." Fathers-in-law have been known to sally forth with sound advice at least upon occasion, and these words from Jethro to Moses are proof of the pudding. Indeed, the Midianite priest speaks with prophetic overtones. What pastor can move among

his people today without becoming aware of a truth which is at once both distressing and challenging; the average Christian is woefully uninformed concerning the content and meaning of the Christian faith, and the cradle of that faith, the Scriptures. A corollary of this truth is that I, as a pastor, must take seriously my responsibility as a teacher to the people whom I will serve in the name of Jesus Christ.

My purpose in this article is to engage in a bit of thinking outloud concerning some of the problems and possibilities of the teaching function of the pastor. Formidable questions have arisen from an academic standpoint as well as from experience in the local church. It will become obvious that my intention is not to deal primarily with methods and techniques nor to hatch new ideas in the field of Christian education. The center of attention will be a firm conviction that as a pastor, my responsibility as teacher is a unique and distinct function which cannot be handled adequately from the pulpit alone. A word will be said first about the consequences of negligence in the teaching function of the pastor, and secondly, a look will be taken at some of the problems and possibilities that teaching encounters.

I am convinced that apathy on my part toward the teaching responsibilities of my ministry will result in a much more serious consequence than merely an ignorance on the part of my people as to various "facts" about Christianity. If teaching means to elucidate and develop, insofar as possible, the content of the Christian faith and its meaning for life, then it would seem to be an indispensable factor in a man's ministry. Teaching must declare war against the widespread view that Christianity has to do with little more than wearing an outer cloak of respectability in the community. The prophetic arm of teaching needs to draw the line of demarcation between God's demands and the idols before which society would have us bow. If I fail to teach, I promote an anemic, atrophying Christianity which becomes more and more a culturalized institution of utilitarian value.

As I near the completion of a three-year seminary education, a question keeps tugging at my elbow. What shall I do with the gift that I have received at Perkins? Through the daily routine of classwork and the fellowship therein, Christianity has become *relevant,* not just occasionally or in some ways, but constantly and in every way. The gift may be buried in the ground or may be given again and again. Which will it be? Time will tell. But this I know: if through teaching in my own church I can help to do something of the same thing that has been done for me at Perkins, then it would be gross irresponsibility on my part not to attempt it even with the severe limitations of my own knowledge and teaching ability. Not in order to create a parish seminary nor to be a dispenser of mere facts do I hope to teach as a pastor, but rather to deliver to others that which has been given to me.

If negligence in teaching unwittingly promotes among people the belief that Christians are those sensitive people who gather together for an hour on Sunday mornings, it also maximizes the obsolete mind. (For teaching I presuppose a theology that would be compatible with the one developed in the second article in this symposium.) Teaching is one of the few means that I am going to have available to present the content of the faith in contemporary terms so that it will be intellectually relevant and respectable. Of course everyone knows that some of the most devout Christians are persons who could not offer an intelligent word in behalf of their faith. Undoubtedly there are responsible Christians who have no desire whatsoever

to adopt "newfangled" views about the Christian faith. Contrariwise, among the more astute theologians can always be found those who are poorest in Christian living.

Nevertheless, it is true that in business, politics, education, economics, and the natural sciences, men are prone to discard views that become obsolete and inadequate. Almost everyone is eager to be up-to-date in such matters as possessing a TV set, acquiring the latest gimmicks and gadgets for kitchen use, as well as the newest booklet on "How to Save on This Year's Income Tax." All of these will be abandoned before long in favor of replacements that meet the needs of the day. So it is with the Christian faith. Unless I am constant in teaching, re-interpreting, and re-evaluating, I will encourage the decay of Christianity. The form of religion with its outer veneer of weekly worship is here to stay. But whether it is now speaking relevantly to the major social and individual problems of our time is a different question.

Particularly in the area of the Scriptures are many Christians the Rip Van Winkles of today. Our ignorance takes two forms. The first is simply lack of knowledge about the Book. No warped view is involved here. There is simply a vacuum. The second is an obsolete view which makes the events in the Bible inconsistent with the world in which we live and with life as we find it. I am not sure which is the more harmful, but at any rate the "fall" of the Bible within Protestantism ranks as the most serious example of our ignorance today. There is no need to ask, "What shall I teach?" My most earnest hope in that through teaching people may be helped to see that the Bible speaks a relevant, indeed, a saving word to them in their situation, and that it does so without requiring them to sacrifice their intellects. I am further convinced that laymen in many locations are hungry for pastoral leadership in the teaching role. If I fail to be a responsible teacher, the results will surely be as serious as if I refuse to preach or to serve in the priestly function.

The possibilities of the teaching function of the pastor are mirrored in its problems. One of the questions that hammers away at me is that of the risk involved. Why should I chance a disagreement with the chairman of the board or the giant of the budget over the question of Jonah and the whale? Certainly I can choose to avoid any controversial subject from the *pulpit,* whether it be a social harangue in the community or an interpretation of the Scripture. Why not forget about teaching and avoid all controversial subjects?

It seems to me that I have a definite responsibility not only to provide leadership in administrative and other capacities but also in the matter of reflective and critical thinking. My function as a teacher in this respect is not to think *for* people but to help them think for themselves. The problem of risk is more than offset by the possibilities of assisting people to widen their horizons of thinking and to grasp new insights into the meaning of their faith. I hope it is not naive to think that even disagreement over some article of faith can strengthen the relationship between myself and a layman. This can take place only when I as a pastor teach from the motive of love and genuine concern for the growth and fulfillment of the other person. If my motive is no more than to "get him to think like I think," then of course teaching is too great a risk for me to undertake.

Another problem peculiar to the teaching function is its optional-like nature when compared to other responsibilities. Teaching is always in danger of being relegated to a minor position. I suppose that it would be reasonably accurate to conceive of the responsibilities of a clergyman as the related categories of preacher, pastor, priest, ad-

ministrator, coordinator, and teacher. Which of these, I ask myself, will be neglected most easily in a calling that is noted for its Sisyphean task of ministering to never ending needs?

As a clergyman I will be expected to preach, and it is inconceivable that I could refuse to do so and still hold my church. Likewise, I will be expected to serve in a priestly function of administering the Sacraments, performing wedding ceremonies, and conducting funerals. As pastor I will be expected to counsel with people during their difficult times. The clergyman has a minimum of choice in these matters. Regarding administrative work and duties of a coordinating nature, I will probably have a bit more leeway if I choose to take it. But when it comes to teaching as a separate and distinct function, my guess is that I shall have freedom here not experienced in the other functions. Teaching is likely to be the first of these functions to collapse under the withering fire of a busy schedule.

Here again I believe the possibilities outscore the problems involved. Although teaching is unquestionably a time consumer, I hope that it will enable me to be more effective in the other functions. Teaching can prepare the way for preaching as well as serve as a follow-up. Counseling on a group basis can be in the nature of some teaching. Teaching can reap rich harvests by leading others to become teachers and administrators. The meaning of the Sacraments needs to be made as clear as possible. Baptism in particular needs to be explained to parents so that they can understand the seriousness of the vows which they make in the sight of God.

If the *problems* of the pastor as teacher are many, and they undoubtedly are, the *possibilities* are even much greater. As I understand my calling to the ministry of the Gospel of Jesus Christ, my function as a teacher will be omitted or slighted only at the peril of irresponsibility before God. The history of the Christian faith suggests that my predecessors saw great possibilities in teaching, even in the midst of staggering problems. "So the Apostles went out from the presence of the Sanhedrin full of joy that they had been considered worthy to bear humiliation for the sake of the Name. Then day after day in the Temple and in people's houses they continued to *teach unceasingly* and to proclaim the Good News of Jesus Christ."

V. THE MINISTER AS SOCIAL REFORMER

BY BOB FISKE

The action that a minister does or does not take within the society of which he is a part inevitably depends upon his own faith. In this article, therefore, I can hope to do little more than to point to my understanding of my own faith and to clarify as much as possible the ethical implications of this faith for my life. I confess at the outset that I have no broad sweeping programs for social action. Neither am I prepared to tell anyone else how he should act in any given situation. For it is quite enough for me to handle the burdensome ethical decisions which press in daily upon my own life, making it absurd for me to try to keep another man's conscience or to try to tell him how he should or should not act. In fact, then, this is an attempt to

state my own faith as I stand before the God whom Jesus of Nazareth called "Father."

As a basis for this discussion I shall use the all-too-familiar story of the Good Samaritan as it is told in the Gospel according to Luke. The reason for this is that I find myself in the situation of the lawyer who asked the question which inevitably prompted the telling of the parable.

"And behold, a lawyer stood up to put him to the test, saying, 'Teacher, what shall I do to inherit eternal life?' "

At first glance this does not appear to be the proper or logical beginning place for a discussion of what a minister is called to do about the injustices of society. Nevertheless, it seems to me that every really serious concern for social action in historical Christianity has, in fact, begun with a man's quest for his own salvation. By this I mean that the problem which ultimately drives the sensitive man to despair is not necessarily the un-right-ness which he finds in society, but the deeper and more profound un-right-ness in his own soul. He sees that all he does or attempts to do is corrupted by his own pride and arrogance, and he concludes despairingly that there is absolutely nothing he can do that is in the least measure right or good. He is driven to ask, "What can I do to find meaning for my life?"

When Jesus replies with questions concerning the law, the lawyer can answer that he knows well the law which says, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." Yes, we too know how the law reads. We know it only too well. It is this law which has made us aware of the profound un-right-ness in our own thoughts, words, and deeds. The problem is that even this does not give meaning to life, for in soul-searching agony the sensitive man realizes pathetically that he can love neither God, neighbor, nor self. If only he could do this, he knows for sure, as Jesus has said, that he would have a meaningful life. But, his problem is that he just cannot do what he wants to—he knows that he is incapable of loving, as the law and his own mind say that he should.

I contend, therefore, that the first really serious questions that a man raises about social issues arise, not from an inner desire to do good, but from the inner desire to save his own soul. It is the insatiable desire to find meaning for his own life in the face of complete meaninglessness.

The next question, "Who is my neighbor?", may be the question which has come to the man who has finally despaired of his ability to do anything right. But even this question is clearly a means of this person's continued efforts to find a way of self-justification. The answer, therefore, comes as condemnation or judgment, for it is a simple parable about life which tells us that, in truth, we already know who our neighbor is and that what we should do is already quite clear to us. The amazing thing is that two people pass by and see the man in need at the side of the road, leaving us with the indication that the person who has really found the meaning of life in this scene is the one who has been enabled to care for the need of the sick man. Since I, in my own life, am so characteristically one of the two persons who passes by those in need, I would like to explore this implication—that the person who is really alive is the Good Samaritan, who has been enabled to give himself to the sick man.

The story begins with a man who was going from Jerusalem to Jericho and who was beaten by robbers and left half-dead by the side of the road. The significance of this picture is that this is precisely the way we find life. Most of us do not find it this way because we are blind, but if we could

see, it would probably be hard for us to miss the fact that this is the way life really is. Men are always on their way somewhere, and along the way some get beaten and robbed and are left half-dead along the way. The thieves and robbers include, among others, the "principalities and powers" with which we do battle. In this battle, some men stagger and fall beneath the burden in the struggle for life. We pass these people every day. They are fellow students, professors, parishoners, people on trains, people on the streets, people on buses, people in hospitals, people in prisons, people everywhere. They are those who have need of help, for whom we usually have neither ears nor eyes nor a helping hand because we are so busy with our own work and play.

It is interesting to note that the story says, ". . . by chance a priest was going down that road." Is not this too just the way in which life meets us? By chance a student from A. & M. College was hitchhiking to Sherman one night when I was going that way. By chance I met a professor on campus one day who, in a very brief conversation, helped me as much as anyone has ever helped me yet in my life. By chance! This is the way we come upon our neighbor in need.

And so, the important question for me on this way of life is, "What shall I do about the person who lies in need by the side of the way?" Some may feel that the appropriate action is immediate legislation dealing with thieves and robbers who leave men in this condition. Others may feel that something ought to be done to make this a safer road on which to travel. Perhaps this sounds trite, but is it not true that one of our greatest characteristics is to become so involved in programs, plans, and official duties that we become helpless in the face of the real injustice that, by chance, confronts us "on the way"? Do we not get so tragically involved in the "running of churches" and in our seemingly important "busy-work" that we are unable to give ourselves to the one who really needs a neighbor to help him?

On the basis of this avowedly "moment-by-moment" outlook on life I would like to argue that the great need in this and any age is for persons who are willing to take responsibility for the specific issues which lie immediately ahead. Far-reaching goals and programs have very little relevance and even less real force in the light of reality. The greatness of Reinhold Niebuhr can, I suspect, be accounted for largely on the basis that he always concerns himself with specific issues in his day and not with hypothetical situations which might arise or might confront us in our society. What it all boils down to is whether or not *I* am prepared to take responsibility for acting on specific issues or situations which "by chance" confront me. Too often my discussions and generalizations about moral action (perhaps even this one!) are subtle ways of helping me to avoid the hard and cold facts of reality and of not giving myself completely in responsible and sacrificial action in specific situations .

This responsibility, to see and to act in the face of immediate need, involves me in certain affirmations and realizations about my own situation. First of all, I must be willing to recognize my own sinful nature and thus be enabled by grace to identify myself completely with the injustice that I see in the situation with which I am faced. This is neither the time nor the place to become indignant about the sins of other men, nor to suppose that I have some special capabilities of deciding between right and wrong in this particular case either for myself or for anyone else. Indeed, the injustice done to my neighbor and the need which he now lays before me is all that

confronts me, and any self-righteous concern for my own so-called high ethical principles, or any concern for the rightness or wrongness of what I do is a clear way of avoiding responsibility. I must act, and the real question of my sin in the case will have nothing to do with whether I acted wrongly or rightly, but with whether I acted in faith or unfaith. For when we stand before the God who is God (whom Jesus of Nazareth called "Father") we must take full responsibility for our own acting, trusting not in the merits or demerits of this action, but trusting only in the ultimate rightness of this God before whom all men stand. This is what is meant to act in faith, which is the opposite of acting in sin.

The second realization for me as a minister in any given situation in which there is a clear need for action is that whatever I do or do not do for the person or persons involved is done or not done unto God. It is impossible for me to avoid this shocking realization if I take seriously the saying of Jesus Christ: "Truly, I say to you, as you did it to one of the least of these my breathren, you did it to me." (Matt. 25:40) Behold! It is God in Christ whom I meet in the one whose color of skin automatically raises my inner prejudices; it is God in Christ whom I meet in the strange and offensive fellow student; it is God in Christ whom I meet in the man who is known as a bum in the town where I serve a country charge; it is God in Christ whom I meet in the juvenile delinquent and whom I castigate so unmercifully with my pious moral teachings. And I hang this God on the cross daily, whereas his constant call is for me to identify myself completely with the offensive one whom I meet in the world and on the way.

And then, finally, I am called to the realization that the command to "go, and to be a neighbor to the person in need whom I meet by chance on the way of life" is the ultimate answer to the original question, "What must I do to inherit eternal life?" For, the way of salvation cannot be found in any attempt whatsoever to purify or justify myself or my motives. It is in the world that men are beaten by thieves and robbers, and it is on the way that I, by chance, am called out of my concern for my own interests by the need of the one who is beaten. Here, I am called to be priest, to die, to cast off all concern for personal wants and ambitions, and to be genuinely and compassionately concerned for this person who has need of a real neighbor. In fact, I am called upon to lose my life completely to this man and to become utterly indifferent to my own feelings and desires.

The power of the story of the Good Samaritan in its context is that the person who is alive is he who has died to his own interests and who needs no longer to ask, either, "What must I do to inherit eternal life?" or, "Who is my neighbor?" The person who is alive is the person who sees his responsibility for action, and who takes this responsibility upon his shoulders without compulsion and without principle or law. This person really and truly loves God, neighbor, and self because he has died to the need for self-justification and the need to find a meaning for his own life.

But who can do this, except those who are in Christ Jesus and have died his death? Lord, yet not I!

VI. THE AUTHORITY OF THE MINISTER

BY ROBERT S. ELY

Wherein lies the authority of a Methodist minister? There seems to be new interest in this question today. It is showing itself in various ways in the life of our church, as many of you well know. It is seen most clearly, perhaps, in the eager and sometimes desperate effort of people everywhere to find something to which they can give themselves.

The whole problem we ministers face concerning the use and interpretation of the Bible with our parishioners is in actuality the problem of authority—ministerial as well as Biblical. If we are honest, we will not only admit that we have a problem at this point, but we will also do something about it. We have not been willing to make clear to our people just what we do accept and what we do not accept in the Bible.

Another way that the interest in authority shows itself is in the eagerness of people to hear about the minister's "call to preach." People want to know what is involved in the call to preach. Since there is both a seeking for and a questioning of authority in the church today, it behooves us to give the issue some thought.

This is not, of course, a new problem. The church leaders approached Jesus with the same question, "Tell us by what authority you do these things, or who it is that gave you this authority." Jesus answered them by not giving them an asnwer. As a matter of fact, he gave the only answer, ultimately, that can be given this question. I hope to make this clear, at least in some measure, in the remainder of this paper.

I serve a small charge of two churches in West Texas. By virtue of the fact that the Methodist Church sent me to these churches as their minister, I arrived with a certain degree of authority. This says nothing about my qualifications from the standpoint of ordination or education or personal character. The day I put in an appearance, the people delegated to me some authority in their own minds. I was to be their pastor and leader. The church had sent me.

It was, of course, known that I was attending seminary. It became known that I had attended McMurry College. This is to say that I was and am studying the Bible, Church history, Christian doctrine, and related subjects, all of which enable me better to understand and communicate the Christian faith. But actually only a very few individuals in the church concede any authority to this fact. Some were even suspicious because of it. As many ministers know, laymen are often uneasy about seminary students. "Yes," some of these people said to themselves, "he's our new preacher (a bestowal of some authority), but what is he going to say *about* the Christian faith." In the same moment that authority is bestowed, it is also questioned.

Implicit within the fact of my being sent to this charge as their minister is the fact of my acceptance by the Annual Conference and, perhaps, the fact of my ordination. Ordination, as such, means very little to these people, however. Not once has any person even asked me if I am ordained. It is entirely possible, of course, that I

could be a local preacher, but this never seems to disturb anyone one way or the other. It is not my ordination as deacon that allays or creates any question in the minds of these people. It is I. These people are most interested in my own life, and in my witness to God's activity in Jesus Christ. This is known by the interest that both congregations take in my call to preach. They like to hear me preach about it and talk about it.

It seems to me that implicit within their interest in my call to preach is the eager longing to find in me the ultimate authority which they seek. All of the other things that we have mentioned are visible manifestations of an authority that is invisible and only fleetingly known and felt in the lives of most of these people, any people for that matter. They want something visible and tangible to hang onto as their authority. This most often centers in the Bible, but also in the preacher, if he will preach the Bible as final authority. It may very well be of course, that authority will center in something else—the traditions of the church, her creeds and doctrines. There is no denying that all of these things involve some authority, but they merely point to the final and ultimate authority which is God.

It is at this point that many people become confused, as do many ministers. The minister can and must, of course, exercise his duly appointed organizational and administrative authority as the "pastor in charge." Not many people question his right in this matter, except where there is obvious abuse of the responsibility entrusted to him. Rather the danger lies in the fact that the minister will not clearly point out what the real authority is. Not only so, but, as we have said, the people actually want some final authority invested in the minister. In some way, they want him to be the arbiter of a final truth. Needless to say, most of us relish this task that a "hungry" congregation imposes upon us in their search for truth and self-fulfillment. It is extremely difficult to look into the face of an "adoring" parishioner and not confirm her hope that in this, her pastor, lies the authority she has longed for. It is not only difficult, but may be dangerous to look into her face and say, "No, it is not I who have the final answer, nor is it the Bible, nor is it the Church. Your final answer must come from the final authority, who is God. All the rest of us—minister, Bible, Church—can only help you establish a relationship with God, from within which relationship you must live and make your decisions." These are hard words to speak. They are harder words to hear.

When the minister refuses to accept the authority which his parishioners want to find in him, and instead pushes them off into the great unknown of the "freedom-to-make-decisions" which is and must be theirs in their living relationship with God—when this happens the danger we have spoken of may become rudely and factually apparent. The wrath of the people can be a terrible thing. It is not easy to decide to incur the wrath of the people. Would it be trite to point out that this is exactly what Jesus had to decide, and did? We must make the same decision today. The people in our churches are worshiping the Bible, the Church and her traditions, the preacher, and many other things. We are too willing to let them.

All of this is not to say that the minister never has an authoritative word to speak concerning the Christian faith. He does have (or he ought to have) a personal witness of faith in God's activity in his own life to which he constantly gives some expression. After all, it is this that is the basis of his call to preach. And I do not mean, when I speak of pushing people into the unknown of "freedom-to-make-a-decision,"

that there is something that I can say to them—that I do not *take a stand,* speaking out with all the authority at my command. Quite the contrary, this is what my life is, *taking a stand* in the witness of my faith in Christ. *But it is in no way a finally authoritative witness.*

Wherein lies the authority of the minister? In the light of what has so far been said, it seems to me that we almost have to speak of authority in two ways. There is an authority, which for want of a better word, we will call administrative authority. Administrative authority is conferred upon the minister by the church, in recognition of his call to preach. There is not much question of his authority at this point. The minister receives this authority through his call to preach which comes out of his own relationship to God, but which is conferred upon him as the church "sets him aside" from its congregation to be its leader. This is what we have called administrative authority and is visibly disclosed and established.

This established authority is found, too, in the traditions of the church with its rites of ordination, its Scriptures, and its accumulated wisdom. This established authority is quite well accepted by most people. The problem is that it is too well accepted —accepted as final by too many people, ministers as well as laymen. So it is, when an authority beyond the established authority is pointed to, crucifixions occur, for this *authority* cannot be circumscribed in a definite place, nor legally defined. It will not give a final definitive answer to the question of authority. This was the answer Jesus gave to the men who came to him—he gave them no answer. There is no final answer to the question of authority except God, and this is no answer—*it is a relationship,* for God is Spirit. It is the radical freedom "to make one's own decisions" involved in this relationship, that all of us fear. It is why we want an *established* authority—one that will make our decisions for us—an established *final* authority.

In my present ministry there is no real questioning of my administrative authority as we have defined it. The questioning of my authority has arisen at the point when I have said that *established* authority is not final and have pointed to "relationship with God," as being the only final authority. This relationship with God comes through the Cross, through the emptying of ourselves of any authority, through the crucifixion of self. This relationship with God is relationship with our parishioners, and all persons, in the midst of their joy and their wrath. It is the emptying of ourselves of authority, that *through* us they may see the reality of God's authority.

The authority of my ministry lies in my being enabled by God to empty myself of any authority and to point to the reality which breaks through *established* forms of authority. Paul Tillich has spoken a powerful word to us at this point:

> Even the authority of Jesus the Christ is not the consecrated image of the man who rules as a dictator, but it is the authority of him who emptied himself of all authority; it is the authority of the man on the Cross. It is one and the same thing, if you say that God is Spirit and that He is manifest on the Cross.
>
> And you who are fighting *against* authorities and you who are searching *for* authorities, listen to the story in which Jesus fights against them and establishes an authority which cannot be established! Here is an answer, namely, that no answer can be given except the one that, beyond all preliminary authorities, you must keep yourselves open to the power of Him who is the ground and the negation of everything which is authority on earth and in Heaven![1]

[1] Paul Tillich, *The New Being* (New York: Charles Scribner's Sons, 1955), p. 91.

CONTRIBUTORS

James Tunnell is a senior student from Tyler, Texas. *Ebb Munden* is a senior student from New Orleans, Louisiana, and has served as President of the Perkins student body this year. *Ray Branton* is a senior student from Lafayette, Louisiana. *Bill McElvaney* is a senior from Dallas. *Bob Fiske,* from Leesburg, Virginia, is also a senior student. *Bob Ely,* from the Northwest Texas Conference, is also a senior.

ALUMNI NEWS

WESLEY C. DAVIS, *Editor*

ALUMNI OFFICERS

At the Alumni Luncheon, held during Ministers' Week on Wednesday, February 6, the following officers were elected for the ensuing year:

President: *Bradford V. Powell* (1928), Pastor, Francis Street Methodist Church, St. Joseph, Missouri

Vice-President: *Charles Wesley Garrett* (B.D., 1946, M.A., 1948), Pastor, Grace Methodist Church, Winfield, Kansas

Secretary-Treasurer: *H. Doyle Ragle* (B.D., 1943, M.A., 1946), Pastor, First Methodist Church, Canyon, Texas

Theology Representative on Alumni Fund Council: *Lewis N. Stucky,* (1916), Pastor, Tyler Street Methodist Church, Dallas, Texas

ALUMNI NOTES

1941. *Dan R. Robinson,* Pastor of the Methodist Church in Minden, Louisiana, participated in an International Evangelistic Crusade in Cuba, January 20-February 7, 1957. The 125 ministers chosen from the nation for this mission, after a briefing session by Bishop Branscomb and Harry Denman, were assigned to various churches where they preached through interpreters, visited in the homes, and counseled with the people. Dan, along with Dr. Hunter of Santa Ana, California, was invited by Dr. Carl Stewart, District Superintendent of the Oriente District, to go a week earlier in order to assist in a survey of the district, which comprises the southern half of the island.

1943. The address of *Chaplain (Commander) David E. Spalding* is U. S. Naval Hospital, Great Lakes, Illinois.

1944. *Lonnie C. Carpenter* is now assistant superintendent for a public child welfare agency serving approximately 1400 children in their own homes, foster homes, and four agency institutions. He is also resident director of the largest of these institutions, The Louisville and Jefferson County Children's Home, Ormsby Village, Anchorage, Kentucky. Previously he has served as administrative assistant to the medical director, New Jersey State Hospital, Trenton, New Jersey; Consultant, Division of Child Care, Federation of Protestant Welfare Agencies, Inc., New York City; Executive Director, Children's Center of Greenville, S. C.

1952. *Finis Jeffery* writes of the splendid work being carried on through the Wesley Club program of the Methodist Church in Korea. This is the church's method of giving a free education to the Korean children who cannot afford to go to the public school. For about $1.25, a year's education, up through the third grade, is provided for a poverty-stricken Korean child. Reverend H. Burnham Kirkland, Treasurer, Division of World Missions, 150 Fifth Avenue, New York City, would be glad to direct gifts to this project. . . . *Karl Oguro,* through his work of translation, has

made available to Japanese Christians three important religious books; the last of these was Vincent Taylor's *Life and Ministry of Jesus*, which was published in January. Karl was married four years ago. . . . Chaplain and Mrs. *Dempsey G. Salter* have announced the arrival of Michael Gene, their second child, on March 20, 1957. Chaplain Salter is stationed at the U. S. Naval Receiving Station, Charleston, S. C.

1953. *Worth Gibson* is now pastor of Lakewood Methodist Church, North Little Rock, Arkansas. Mrs. Gibson is the former Suzanne Ziegler (1953, A.&S.). They have one son, Mark Stevens. During his senior year at Perkins, Worth was president of the student body.

1955. *Karl* and *Virginia Brecheisen* are happily located at Drew Theological Seminary, where Karl is pursuing work toward an advanced degree. Virginia (the former *Virginia Hull,* (M.R.E., 1953) is Director of Religious Education at the Community Church, Mountain Lake, New Jersey. Karl spends his spare time working at the same church.

1956. *Jim Hardison* is pastor of a new church at Hyattsville, Maryland. . . . Mr. and Mrs. *Maurice Harrell* announce the birth of their son, Joseph Kenton, November 19, 1956. Their address is 2304 Proctor, Garland, Texas. . . . The address of *Chaplain Gene W. Marshall* is Fort Bragg, North Carolina. . . . Mr. and Mrs. *Fenton Wicker* announce the arrival of Richard Fenton Wicker III on December 20, 1956.

Perkins alumni are well represented in the membership of the Curriculum Committee of The Methodist Church, according to the Rev. Walter N. Vernon, (1931) secretary of the Committee. This committee is responsible for planning and choosing the topics that are developed in the millions of pieces of lesson and program quarterlies and monthlies for use in Methodist church schools across the country. Among the voting members are the Rev. Horace W. Williams (1923), secretary of Missionary Education, Nashville, Tennessee, Dr. Ira A. Brumley (1922), secretary of education, North Arkansas Conference, Hendrix, Arkansas. Advisory or staff members include the Rev. Wallace Chappell (1949), the Rev. John W. Cook (1948), the Rev. M. Leo Rippy (1917), Dr. J. Richard Spann (1916), the Rev. Walter Towner (1928), the Rev. Walter N. Vernon (1931), all members of the Board of Education staff, Nashville, Tennessee; and, the Rev. Bob Golter (1951), Methodist Publishing House, Nashville.

In Memoriam:

HUGH O. ISBELL (1924)

BOOK REVIEWS

FRED D. GEALY, *Editor*

THE MESSAGE OF THE FOURTH GOSPEL

By Eric L. Titus. New York and Nashville: Abingdon Press, 1957. 253 pp. $3.50.

In this commentary on the Gospel of John Dr. Titus has given a theological perspective for an interpretation of Jesus. Dr. Titus in no way understands the Fourth Gospel as an attempt to present the historical Jesus. The evangelist's ultimate concern points to what lies beyond history, to the universal relevance of the Incarnation. This ultimate concern is the determining factor in the evangelist's literary method, which makes use of words with double meanings and points all the material of the Fourth Gospel to a climax of cosmic significance. Dr. Titus assumes that John used Paul and the Synoptics as his main sources, and that John depended on Hellenistic religion, not for any specific theme, but mainly for a richness in symbolism and general atmosphere for apologetic expression. John was not a Hellenistic philosopher, but a religionist who adopted as his central theme, Paul's concept of the Spirit, stripped of its eschatological limitations.

For the evangelist, the Spirit was present in a dynamic way to lead the early church into deeper experiences of mystical participation in the spiritual nature of Jesus. Further, in the experience of the Spirit, sacramental religion has no real relevance because it is too mechanical and ritualistic. By using the theme of the Spirit the evangelist invites men to see beyond the historical flesh of Jesus "to what he really is—the Son of God" (p.59). The term Spirit is not used in the sense of a "natural spirit" freed from the flesh; rather it is used to signify the divine Spirit which makes men whole and raises them above and beyond human history to a knowledge of the real meaning of life under God.

It is the concept of the Spirit, and not the Hellenistic Logos, which gives unity to the Fourth Gospel. In the first Johannine "sign," Jesus' changing of water to wine at Cana of Galilee, the wine symbolizes the spirit. For Jesus, "the words, 'They have no wine,' mean, 'They do not have the Spirit'" (p. 87). Just as the wine intoxicates men, so does the Spirit; the Spirit gives men new energy and power which a religion of legalism does not supply. By using signs and symbols to signify the Spirit, the Johannine story moves toward the time of the crucifixion when Jesus gave up the Spirit. In the Cross the redeeming work of Jesus is accomplished; for redemption is signified by Jesus giving the Spirit into the hands of the Father. Yet, the crucifixion is not the climax of the story. The grand climax to which all the material in the Gospel points is the resurrection appearance in which Jesus, as Spirit, gives the Spirit to the disciples (20:22-23). Just as the Spirit came into the world to abide in Jesus of Nazareth, so the Spirit was given to abide in the disciples. Through Jesus the divine Spirit was made available to the world.

All in all, our author has written a commentary quite worthy of being read and studied by ministers, teachers, seminary students, and consecrated laymen. He has written clearly and carefully; and he has organized his material well by dividing it into two natural divisions, giving his understanding of the evangelist's literary method and theme in Part I, and making his actual commentary in Part II. Although there is

a danger that his emphasis on the Spirit could be misunderstood and perverted into a type of "mystical pantheism" by uncritical readers, Dr. Titus has expressed profound insight in his understanding of the Gospel message as presented in the Fourth Gospel. His understanding of the Gospel message is one which recognizes that the Gospel cannot be limited to a Jesus of history; his insight is one that seeks to make the Jesus of the divine Spirit a redeeming reality for all of history.

Bert Affleck, Jr.

GOD'S WAY WITH MAN

Variations on the Theme of Providence

By Roger Hazelton. New York and Nashville: Abingdon Press, 1956. 204 *pp.* $3.00.

If there is but one "point of view" in Kierkegaard's works, there are at least two sides to his message. In the discourse on "Becoming Sober" he talks about seeing ourselves as nothing before God, yet being infinitely, absolutely, under obligation. But this is only half the gospel! In his address on "The Unchangeableness of God," for instance, he confesses to the rest and happiness, the security and blessedness which come to the man wearied and sickened by the failure and the finitude of human existence, when he remembers the unchangeableness of God. This latter affirmation is sometimes forgotten by his disciples. They are sometimes heard preaching a gospel of final despair, a gospel without hope, healing, or salvation. The God they know is not a God whose grace is mighty to save. Their message is predominantly negative.

Dr. Hazelton's book may be thought of as an attempt to remind us of the positive hope in the knowledge and love of God, and of the possibility of joyous participation in God's creative, purposeful, and determining activity within and through every moment and event which life brings.

The eight chapters are composed as variations on the theme of Providence. Poetic imagination and philosophic depth are combined in an unusually readable treatment of questions which are at once the ultimate problems of philosophy and the intimate mysteries of everyday existence. As the theme of Providence is traced through the concepts of Destiny, Fate, Freedom, Time, Eternity, Tragedy, Vocation, and Prayer, Dr. Hazelton carries on a constant dialogue with leading thinkers in philosophy, theology and literature. There is greatness in the way in which he endeavors to speak significantly to the questions of the average man and, at the same time, answer the specialists who are raising these questions in their most radical and unavoidable way.

God is known as the source of human good, the author and finisher of our destiny. He wills man's freedom. But freedom does not mean random, uncaused activity. Freedom means partial self-determination. All our choices are "law-abiding." God's Will is the Law of the universe; all things are determined by Him. Our freedom is His gift to us. With it comes the responsibility to respond to His loving Will as we meet it in every moment.

Man, as such, is the counterpart of God. We are co-workers with Him. His purpose in history is the creation of a divine humanity. Despite Neo-Orthodoxy, this great patristic idea has undoubted roots in the New Testament.

Christ reveals the heart of things and enables us to give ourselves into the keeping of the whole of things. Providence is the sovereign structure of God's concern for us all.

William Gillham

IN BUT NOT OF THE WORLD

By Robert W. Spike. New York: Association Press, 1957. 110 *pp.* $2.00.

In But Not of the World, carrying as its sub-title, "A Notebook of Theology and Practice in the Local Church," has been prepared to serve as a study book for this summer's Triennial Conference of the Inter-Seminary Movement. The book does not present a doctrine of the Church in a purely dogmatic or apologetic manner. Rather, the author approaches the problem by way

of both doctrine and practice. In brief, this is an approach to the Church through faith, order, life, and work.

Dr. Spike's opening chapter is "Koinonia and Church Fellowship." Every Methodist who has had his fill of suppers, banquets, Fellowship Evenings, and the run-of-the-mill country club type fellowship should read this chapter. The author reminds us that the New Testament Koinonia was a community which was closely and personally interdependent, but derived its life from the amazing power of God that is the Holy Spirit. He says "Koinonia was a recognizable togetherness that people felt in their whole being, their mind and body. This togetherness was there only because they felt the reality of God impinging upon their minds and physical beings" (p. 6). The contemporary Church must experience the reality of God's presence in its midst. Because the Church is based on "a scandal, an affront to good taste, a repudiation of sociability," one of the essential marks of the Church "must surely be its alienation from the gods of achievement, of conformity, of the spirit of the times."

The second chapter is "The Body of Christ." He says, "This term for the Church says to us that the whole living history of what God did and is doing in the gift of Christ is contemporaneous in and with the life of those who become his through faith" (p. 27). The next chapter emphasizes the "Authority of the Word and the Church Program." Spike points out that "obedience to the Word, that is, the life of the Church constantly bringing itself under the judgment of Christ, is what Protestantism has felt is the surest way to keep the Church worthy of its Lord" (p. 47). The fourth chapter is "No Salvation Outside the Church and Evangelism," and the final chapter is "The Kingdom of God".

The book is relevant to the American church scene and will undoubtably be extremely provocative for a seminarians' conference. It deserves an even broader use in the small local congregation and lay study groups.

B. J. Stiles

WHEN I BECAME A MAN

By Theodore Parker Ferris. New York: Oxford University Press. 228 *pp.* $3.75.

The chapters of this book grew out of sermons and addresses given by the author at various places. The first half of the book discusses basic Christian beliefs, and the second part deals with some of the more personal implications of those beliefs. Deceptively simple in approach, Dr. Ferris begins where people are in their understanding of the world and carries them to the heart of the Christian faith. He enters into no theological debates; he just tells the story of how one lives in the light of God's love. His illustrations are folksy, of the kind we ourselves could very well think of if we were sensitive enough to the needs and habits of our people. This is a book that can be easily read by laymen, one that will help them better understand their faith.

Dr. Ferris not only communicates the Christian faith; he makes one want to live it. My feeling about this book can best be expressed in a phrase of E. A. Robinson's which is quoted by Dr. Ferris: "It is supposed to open, or partly open, all sorts of trapdoors and windows that will give people glimpses into their own cellars and door-yards, and incidentally a fairly good view of the sun, moon and stars."

Orlie White

WE WITNESS TOGETHER

By Robert T. Handy. New York: Friendship Press, 1956. 237 *pp.* $4.00.

We Witness Together is the story of the growth of organized cooperation in the field of home missions from the turn of the century to the date of the organization of the National Council of Churches. Up until the end of the nineteenth century, home mission strategy was directed by the desire to win the west, and all missionary effort had been either frontier or pioneer work. With the new situations arising prior to the twentieth century, the Home Mission movement began new duties with intensive focus on work already started, on social

work, and on the cooperative aspects of the work. During the first part of the twentieth century the Home Mission leaders sought to bridge the gap between those who stressed the evangelical and those who emphasized the social aspects. When they sought "to build the Kingdom" they had both evangelism and social service in mind. This task being too large for any one denomination, cooperation was brought more strongly in the picture. Work was started with the Indians and the Spanish speaking people of the Southwest, which has been continued until this day. With the entrance of the United States into World War I, new changes were brought about and as always the Mission Council changed to meet the new situations and conditions arising. Even with the involvement in the War, the Council emerged considerably expanded in scope and influence.

Dr. Handy presents in a vivid description the seven lean years when home missions were caught between the depression and the loss of missionary enthusiasm. This, however, was the time when the Home Mission Council reaffirmed the principles on which the missions had been founded and resisted the movements which would seriously modify or reject these principles. The seven lean years had been a time of testing, rethinking, and rededication. From the lean years the Councils went through an intensive period and the dynamic decade of the forties. As we look upon this history of the Home Mission movement we are made aware of the fact that whatever else they may have done or may have failed to do, the essence of home missions is to bring the old faith to the ever-new frontiers of modern life.

We Witness Together is actually more than a history of the Home Mission Council, it is also valuable in understanding the whole cooperative movement that has been such a significant feature of the Protestant Church in this century.

To those who have been actually engaged in the events of which Dr. Handy writes, it will be a most fascinating story. To others it will be a revealing commentary on the place of home missions in the life and work of the Church and in the ecumenical movement.

Aleene Block

SAINT PETER

By John Lowe. New York: Oxford University Press, 1956. 65 pp. $2.50.

John Lowe, the dean of Christ Church, Oxford, presents this book as a "mediating voice" between Roman Catholic and Protestant views concerning St. Peter and his place in Christian history. His concern is to examine the historical facts and probabilities about St. Peter, using in addition to the New Testament, other recent literary, liturgical, and archaeological material.

From his arguments he concludes that Peter must certainly have "occupied a leading if not dominant position among the twelve disciples." He also finds that Peter did go to Rome and probably was martyed there. The rest of the book deals with the *Tu es Petrus* passage found in Matthew 16. He believes that though it is out of context, Matthew 16:18 is an authentic saying of Jesus. He therefore thinks that Peter was the leading disciple, the first to witness the resurrection, and the first head of the Church. He denies that Peter's office could be handed down. Thus he disclaims any Biblical support for the Roman claim to be the inheritor of the central authority for all Christianity. Yet Peter can be seen in true perspective and take his place of genuine importance in Christianity.

This book is interesting reading, for although it does not bog down in details, it does clearly open the problems related to the historical knowledge of St. Peter. His arguments show a marked conservatism and apologetic note. He will probably satisfy neither Roman or Protestant scholarship. His interpretation of Matthew 16:18 is very suggestive.

Don Goodwin

A SHORT PRIMER
FOR PROTESTANTS
By James H. Nichols
WHAT CHRISTIANITY SAYS ABOUT
SEX, LOVE AND MARRIAGE
By Roland H. Bainton
RELIGIOUS LIVING
By Georgia Harkness
WORDS TO CHANGE LIVES
Paragraphs from Sermons
BASIC CHRISTIAN WRITINGS
Stanley I. Stuber, Ed.
THE LIFE OF CHRIST IN POETRY
Hazel Davis Cook, Comp.
Association Press, 1957. 50c each.

On March 6 the first six titles in a new series of paperback books were released. Issued by the YMCA's Association Press, "Reflection Books" promise to fulfill, at least in part, their claim to being "a daring venture in religious education for adults."

Most promising of the six titles are James H. Nichols' *A Short Primer for Protestants* and Roland H. Bainton's *What Christianity Says About Sex, Love and Marriage.* Here is material which one can read easily, without bogging down in footnotes or scholarly details, yet which will provide the average churchgoer genuine opportunities for learning. Nichols gives a lively exposition of the Protestant position with an insight which does justice both to the historic diversity and essential unity of the Evangelical witness. Roland Bainton's book is an historical survey of the attitudes which the Christian Church has taken toward marriage. Bainton distinguishes three basic historical views of marriage, the sacramental, the romantic, the companionable, and he urges a blending of each in the contemporary Church's position.

On the order of inspirational books are *Religious Living* by Georgia Harkness; *Words to Change Lives* (a collection of condensations from sermons of well-known clergymen); and *Basic Christian Writings.* The book last mentioned selects from many authors—Augustine, Francis, Luther, Fox, Wesley, Rauschenbush—but the selections are short, in many instances only a sentence or two.

In *The Life of Christ in Poetry* there are many poems, some undistinguished, some rather good. Many are the efforts of specialists in "religious verse." Among the better poems are those by traditional authors—the much anthologized "Blind Bartimeus" of Longfellow; "E Tenebris," a patchy but electrifying poem by Oscar Wilde; some good pieces by Christina G. Rossetti. There is also the curious, if not very poetic, tribute of Eugene V. Debs to "the martyred Christ of the working class."

Joe Stamey

THE CHURCH IN SOVIET RUSSIA
By Matthew Spinka. New York: Oxford University Press, 1956. 154 pp. $3.25.

Mr. Spinka has presented an analysis of the situation of the Russian Orthodox Church in its relation to the post-1917 Russian government. He has done this through consideration of the policies pursued by the three Patriarchs (Tikhon, Sergei, and Alexei) who have led the Church through these trying years. According to Mr. Spinka's understanding the change in the tenor of the Church's relation to the Russian state is significant.

When Tikhon became Patriarch of the Russian Orthodox Church in 1917, the Church itself was split as was the nation, and along the same political lines. Seeking to hold the Church together despite political divergencies and seeking, simultaneously, to present a unified front to the anti-religious nature of the new regime, the Patriarch faced an impossible task. Beneath mounting pressures issued by the civil government Tikhon's efforts to retain a basic element of autonomy for the Church were thwarted. Methodically, the Church was deprived of its property, its primary means of support, and its right to educate the youth in groups. Bit by bit, Tikhon agreed to concessions forced upon him by the government. Even the assumption of an official non-political attitude by the Church was of no avail.

When Tikhon died in 1925 his successor, Sergei, found the autonomy of the Church an illusion before the *de facto* rule of the state. It only remained for him to make the capitulation formal. This he did in the "Declaration of 1927" in which he announced the new policy of the Russian Orthodox Church. Henceforth, the ecclesiastical and political separation of powers was to be replaced by one of complete ecclesiastical co-operation with, and submission to, the governmental powers. Sergei had completely abandoned the autonomy of the Church in exchange for its continued existence relieved from the persecutions of the government. This situation was altered little until the advent of World War II.

With the rise of armed resistance against the Russian government the Orthodox Church was called upon for patriotic aid. In a spirit of nationalism reminiscent of the American churches, the Russian Church rose to support its country. Under the leadership of Alexei (1944) the Russian Orthodox Church threw itself into the fight against Germany. In return the Church and state were more completely welded together and the Church lost whatever prophetic character it might have had.

The situation now becomes one in which the government is fully supported by Alexei and the hierarchy of the Church and the Church has the support of the government in its efforts to become the dominant Orthodox body. The dark picture today, as Mr. Spinka has painted it, shows the Church as an influential lackey of the state participating in a program of mutual support as directed by the political powers.

Jim Gossett

THE DEVELOPMENT OF MODERN CHRISTIANITY SINCE 1500

By Frederick A. Norwood. New York and Nashville: Abingdon Press, 1956. 256 pp. $3.75.

This book, written primarily for use as a text, has many things which will make it of interest to readers of the JOURNAL. Dr. Norwood, Assciate Professor of Church History in Garrett Biblical Institute, has sought to trace the major developments of Christianity since 1500, and to show them in the light of the historical setting out of which they came. In doing this, he has given us a great deal of information concerning the history of denominations as well as relating to us the periods and times in which they rose. The book is not without its limitations, set largely by the author's purpose of making it an introductory text on the subject. The author has set out to cover in a very few pages a long period of time and a wide variety of subjects, and of necessity gives few details and particulars about any of the topics covered. He has given us a very excellent bibliography at the end of each chapter which will provide a basis for further reading. The book is intended to be an introduction to the subject, and particulars must be added through further study.

The material in the book is divided into five large divisions which coincide with great ages of history. The chapters are: "From Revelation to Reformation (100-1500)," "The Age of Reform (1500-1648)," "The Age of Enlightenment (1603-1815)," "The Age of Progress (1815-1914)," and "The Age of Turmoil (1914-1955)." The last chapter contains a good deal of up-to-date information concerning the Church in Soviet dominated countries.

The book is written in a very clear and readable way and if the purpose of the book is kept clearly in mind it can be of great help. It seems to me to be especially useful in locating the development of the Church with the aid of the sign boards of history. It gives a broad general view which would be useful before going on to more specific study.

James E. Kirby

THE CHRISTIAN YEAR

By Edward T. Horn, III. Philadelphia: Muhlenberg Press, 1957. 221 pp. $3.75.

Sometimes a cover to a book can be quite

concealing. The cover on *The Christian Year* is that sort; the book itself is something of a disappointment.

It was written, evidently, to be a historical treatise on the evolution of the Christian Year; yet Christendom as a whole has not been surveyed. The book is almost entirely Lutheran in interest. At many points the author pre-supposes that his readers are acquainted with the historical materials which he discusses. Actually, the work is a comparison of the three Western Liturgies: Roman, Anglican, and Lutheran. Some comparisons with the liturgy of the Eastern Church are made also.

At one point the author suggests that the Anglican Liturgy may have been profoundly influenced by the Lutheran Reformed Liturgy of 1517-43; this is to be observed in the *First Prayer Book of Edward IV*, edited by Archibishop Cranmer in 1549.

The author states that the purpose of the reformers was to return the church year to its original purpose—that of recalling perennially the events of the life of Christ and of relating those events to the life of the believers. However, a question may be asked here: Do some of the modern Church Days have anything to do with the historic Christian year?

For a terse historical discussion, the book is an excellent Christian-Year Outline. The chapter introductions are concise and informative. The work is a good text book for comparing Roman, Anglican, and Lutheran litrugies for sequence of Propers for each fixed occasion.

All the Propers are explained well as to purpose and position in the service. The history of the Saints' Days are concise. The Christian-Year colors are used rather inconsistently.

The histories of each season of the Christian Year are well noted, but definitely fall into a category which I would call "a text-book supplement to the worship services of the United Lutheran Church," with no particular interest for a non-Lutheran. If one desires to have a hand book for all the Propers of all the fixed days of the United Lutheran Church's Christian Year, then this is an excellent work.

Hershel Harold Homer

CHRISTIAN SOCIAL ETHICS

By Albert T. Rasmussen. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1956. 318 *pp.* $4.00.

The chair of social ethics at Colgate Rochester Divinity School is always associated with Walter Rauschenbusch. As professor of church history from 1902-1918, Rauschenbusch taught social ethics. Dr. Rasmussen presently is professor of social ethics at Colgate Rochester and is a worthy occupant of that post.

The sub-title of this book, *Exerting Christian Influence,* indicates well the general direction taken in this book. It is not, however, only a treatise on social action. Its concern is: "Why is the Christian Church not more influential in a so-called Christian nation?" This same concern is differently stated: "How can we help more of our fellow Christians to understand the full gospel and what it requires of us toward our neighbors and toward the massive influences that surround all living human beings?"

This book begins with a general discussion of the pressures and influences of our culture. The weakness of the churches in affecting belief and action is amply documented. The importance of a Christian ethic is asserted, along with some of the features of such an ethic. Since this ethic is regarded as an ethic of responsive love in community, considerable attention is devoted to the relation of church and community. After a general discussion of methods of social action, special treatment is given to the ethical problems arising out of our economic and political structures.

The heart of this book is found in the chapter, "Relating Faith to Social Action." Here Rasmussen identifies his position as being post-social gospel. His criticism of the social gospel is summarized as follows: "The social gospel failed to sense adequate-

ly the universal self-centeredness of creaturely human nature that makes the consistent heroism of self-giving love impossible. It failed also to recognize the indispensability of the fellowship of Christ, as the vehicle of divine grace to both criticize and support the Christian in a community in tension with cultural forms." Rasmussen points out that his social ethic owes much to the influence of Paul Lehman, Alexander Miller, Daniel D. Williams, H. Richard Niebuhr, and James Gustafson. The influence of Reinhold Niebuhr and John C. Bennett is also evident.

The temptation in writing a review of this book is to quote extensively. There are many fine sentences and phrases that make excellent quotations, and the treatment is lucid. The well-defined outline apparent in each chapter aids one in understanding the material. A most valuable feature is lists of questions to stimulate thought as well as excellent recommendations for further reading. The format is obviously that of a textbook, but the usefulness of this volume should far exceed the conventional uses of textbooks.

Douglas Jackson

THE MINISTRY IN HISTORICAL PERSPECTIVES

Edited by H. Richard Niebuhr and Daniel Day Williams. New York: Harper and Brothers, 1956. 331 *pp.* $5.00.

This is the second of three volumes sponsored by the Survey of Theological Education in the United States and Canada, of which H. R. Niebuhr is director, Daniel Day Williams the associate director, and James M. Gustafson the assistant director. The three books constitute a milestone in the study of the nature of the ministry.

The first two books—*The Purpose of the Church and Its Ministry* by H. R. Niebuhr and this historical appraisal of the ministry—are closely complementary. Dr. Niebuhr, against the background of a superb analysis of the Church's purpose within the purpose of God, presented the idea that the minister's role is evolving into that of the pastor-director. *The Ministry in Historical Perspectives* reviews what the ministry has been in the major periods of the life of the Church, giving attention to the forces that have brought about the dominant forms and practices from period to period.

Nine different periods are treated—the Primitive, the Ante-Nicene, the Later Patristic, the Middle Ages, the Time of the Continental Reformation, the Modern Church, the Puritan Age, America: 1607-1850, and America: 1850 to the Present. Chapters are contributed by John Knox, George H. Williams, Roland H. Bainton, Wilhelm Pauck, Edward R. Hardy, Jr., Winthrop S. Hudson, Sidney E. Mead, and Robert S. Michaelsen. The writers conferred frequently with each other and with the directors; so a much more vital relationship is found among the different chapters than usually occurs in this sort of undertaking.

This book undoubtedly will be used as a textbook or major reference in seminary courses on the history of the ministry. A further and perhaps even more important service of this study will be that of inducing the Church to come to a fuller understanding of what the ministry has been, and so to be in a stronger position to turn a dedicated hand to determining what the ministry shall become. Many who will acknowledge the cogency of Dr. Neibuhr's presentation as to what the ministry is becoming, will feel that it is imperative that the pastor-director first of all be fully preacher-pastor. Among the forces that may shape the nature of the ministry are informed and alerted ministers and laymen who dedicate themselves to conceive and fulfill the role of the minister within God's purpose. This well may involve opposing or converting those forces which tend to leave the "director" aspect of the ministerial role as semi-secular.

These studies contribute importantly to the knowledge of the ministry, and to the possibility that "the coming ministry" will find the way to be responsible to operational necessities within responsiveness to the Holy Spirit. Joseph D. Quillian, Jr.

THE INTEGRITY OF PREACHING

By John Knox. New York and Nashville: Abingdon Press, 1957. 96 pp. $1.75.

John Knox always is an accessible writer. He presents his ideas in such a way that his readers can appropriate them as common property and turn them into productive use. This is true of this book on Biblical preaching.

Most of the presentation of *The Integrity of Preaching* actually moves toward a definitive description of Biblical preaching. Four inseparable characteristics of this basic preaching are identified early: (1) closeness to essential Biblical ideas concerning God, man's relationship to Him, Jesus Christ as God's coming into history, reconciliation through Christ, and the new community of the Spirit—not as mere ideas but as experienced relationships; (2) central concern with the event of Christ (fully developed in Knox's *On the Meaning of Christ*); (3) responsibility to and nourishment of the essential life of the church; and (4) the real recurrence of "the event" through preaching.

Biblical preaching is a form of religious teaching which is distinguished from lecturing in that preaching is vitally personal, dealing with truths known concretely in experience rather than as abstractions. Preaching is addressed to individuals and their personal needs. Furthermore, preparation to preach properly is conceived as the preparation of the preacher for personal communication rather than the drafting of a religious address. Preaching also is distinguished from other types of religious teaching in that preaching is worship, which is our offering to God, and in that preaching is sacrament, which is God's gift to us.

This little volume is worth reading for the discussion of *kerugma* and *didache* alone. Dr. Knox questions "whether the distinction between 'preaching' and 'teaching' was as sharp as Dodd (C. H. Dodd in *The Apostolic Preaching*) implies and, more particularly, that the functions of the preacher and teacher were ever actually separated in the life of the primitive community." An uninterpreted proclamation of the Gospel may come close to being an irresponsible and ineffectual speaking in tongues to those outside the Church and to most of those inside the Church.

Joseph D. Quillian, Jr.

CHRISTIANITY AND COMMUNICATION

By F. W. Dillistone. New York: Charles Scribner's Sons, 1956. 156 pp. $3.00.

Dean Dillistone's focus of concern is effective Christian witnessing in a day complicated by massively conflicting world-views. The background of this focus of concern is provided by an analysis of the unchanging factors in all processes of human communication, and a survey of the history of communication within an expanding Christendom.

Rudolph Bultmann's putting of the essential question concerning the communication of the Christian Gospel in this modern technological age is accepted by Dean Dillistone. But the Dean presents a vigorous alternative to Bultmann's answer. The alternative maintains that the essential Christian message cannot be "independent of any picture of the world" (as Bultmann contends it can be), but that the Christian message is transmitted from culture to culture, converting both the communicating words and images and the world-picture of each culture into which it moves. " . . . by no possible process known to man can the essential communication be extracted, as it were, from its given setting, and transferred, with no traces of its original expression in humanity clinging to it, to another setting in time and space. The process of translating and transforming is far more complex."

It is held that the essential Christian message consists of "a story" and "a picture." "The story tells of the activities of Jesus of Nazareth: it reaches its climax in the record of His suffering, death and resurrection-appearances. And Christian witnesses have declared and still declare that in this story all history finds the key

to its significance and the pointer to its goal. . . The picture portrays a central figure whose personal career infolds itself around one burning center—the place of death and resurrection from which the whole is viewed and interpreted. . . . Only in the light of that picture can a truly *Christian* interpretation of the universe be constructed in any age. Only when the personal Christ with His revelation of personal values and personal ends is set at the centre of the world-picture of any period can a truly *Christian* integration of life be achieved."

The comprehensive communication of the Gospel of Jesus Christ is seen as a wrestling at once with three histories in their respective contexts—my own, my brother's, and that of Jesus Christ—"relating these histories to one another in such a way that a meaningful redemption and a relevant hope begin to be formed."

The potentialities and difficulties posed by new media of communication are treated—especially those of television. The basic forms of communication—the verbal and the visual, the Word and the Image—are brought together with new effectiveness in television. The principal danger of the revolutionary increase in means of communication is "communications-fatigue"—that is, that people bombarded constantly by words and images will become unable really to respond to any external stimulus at all.

The "most serious of all the obstacles to the spread of Christian communication is the resistance of established views of the universe and interpretations of history." In brief, Dillistone believes that the proclamation of the Gospel must undertake conversion of the technological world-view, and the interpretations of history in terms of national Messianism or of political Utopianism. He recognizes the resistance that will be met by this undertaking and that the undertaking will be a continuing struggle, the end of which is never in sight in man's history.

The hope for effective communication of the Christian message is to be found in "imaginative identification" and "reciprocal interchange." By "imaginative identification" the communicator sees and feels with the other man, and so may reach him by word and image that are pertinent to him. By "reciprocal interchange" the communicator receives new insight into the Gospel through the very ones to whom he communicates it.

Dean Dillistone concludes with near-poetry that embodies a recurring major theme: "Did not God in His mercy enter into a continuing conversation with mankind? Did he not accept human language—forms and gestures to make his own purpose known? Did he not clothe himself in saving names and express Himself in healing Actions, as He related Himself to man's broken situation? And did not men crucify the Name and repudiate the Action? And yet did not the Purpose dance with meaning and did not the sundered relationship leap towards its reconciliation in the very place where man said 'No' to God's 'Yes,' but where God answered 'Yes' to man's 'No'? 'God was in Christ reconciling the world to Himself. We beseech you, in Christ's name: Be ye reconciled to God.' "

This book is a major contribution to the conversation concerning the communication of the Christian message. It will be of long-range value to preachers who are in earnest about their central work, and it will be included in the bibliographies of seminary studies for some time to come.

Joseph D. Quillian, Jr.

THE COMMUNICATION OF THE CHRISTIAN FAITH

By Hendrik Kraemer. Philadelphia: The Westminster Press, 1956. 128 *pp.* $2.50

These five important lectures were given at Knox College, Toronto, early in 1956. They ask searching questions and offer helpful suggestions directed toward answers. "Does the world listen when I speak to it, and if not, why not? Am I really proclaiming the gospel, or am I not? Why has such a wall of separation risen between the world and what I must stand for? Do

I know the world in which people live, or do I not? . . . How can I find a way to speak again with relevancy and authority, transmitting 'the words of eternal life' entrusted to me?" Both the importance and difficulty of communication are made urgent for Kraemer by the Evanston report on evangelism, which conceded that globally speaking, "the Churches have become impotent evangelistically."

Kraemer begins by urging the importance of the distinction between *communication of* and *communication between,* which two must always be distinguished and yet held together. Since "there are no ready-made answers in the Bible to any of the questions of the modern world," what we may hope to find there is *right orientation* and *right foundation* for our problem of communication. This we find in the Biblical insistence that man is created for community and therefore for communication. The divine *natural* law for man is that he exists to be in communion and communication with God and with his fellows. God's history with man is a continued discourse. God wills to be with man in order that they will be with each other in him. Defective communication is due to man's sin: he flees from God; hence the dialectic: "Where art thou?" and "I hid myself." This is why the Bible does not describe the religious history of man as a quest for God, but as a divine seeking after man.

The Christian message *must* be communicated because God wants to be known, not to be known *about*. In the New Testament the proclamation always has the character of the announcement of God's acts, happened for us. This ought to be remembered more frequently on Sunday morning.

This is a brief book but in its analysis of communication in the history of the church, of psychological, sociological, and cultural factors, of the breakdown of communication and of restoring communication, it is packed with pungent statements and is worth much more than it costs.

Fred D. Gealy

CRISIS IN COMMUNICATION

By Malcolm Boyd. New York: Doubleday and Company, Inc., 1957. 128 pp. $2.95.

The author of this book has had experience in producing both radio and television programs on a commercial basis. He is a graduate of Union Theological Seminary, New York, and at present produces a radio program in New York which deals with a theological interpretation of the news and the arts.

Mr. Boyd does not believe the world can be sliced into neat little pieces. A bit of history cannot be placed here, the theater there, television yonder, and perhaps books in yet another little corner. All of the world is but one world and it is God's world. With this philosophy in mind the author states his thesis for the book by saying if the Benedicite were composed for the present day it might well read: "O ye Television, Press, Films, and Radio, bless ye the Lord: praise him, and magnify him forever."

The Christian Church has a missionary responsibility and this cannot be met in modern times without the use of modern tools of communication. "For the Church (of today) not to make extensive use of radio and television would be as unthinkable as if St. Paul refused to travel in ships or Luther and Calvin looked down on the printing press as unworthy of their use." One of the themes of this book is that the church is a communications center of salvation.

After all, we are told, no one listens to radio and television but people! In February of 1956 three out of four households in the United States had television sets, 35,495,000 of them. CBS radio has 4,115,000 people a minute listening to daytime radio. Monday through Friday this one network reaches 20,495,000 different people.

If the Church is to speak to these people, Mr. Boyd believes the theologian will have to dirty his hands in a disreputable new field for him, and the sincere activist will have to call a halt and shake hands with the theologian, then both move together.

It is the contention of this book that all media are "message" media, and that we are unknowingly more affected by popular writers and film scenarios than we are by the serious poets. Because of this, the Church needs to do what it is not now doing and become involved in all forms of mass media.

Thomas H. Marsh

FAITH HEALING AND THE CHRISTIAN FAITH

By Wade H. Boggs. Richmond: John Knox Press, 1956. 185 *pp.* $3.50.

This is a competent, though hardly brilliant, treatment of some of the important questions raised for the Christian church by the growing popularity of "faith healers" like Oral Roberts. Mr. Boggs is a Presbyterian minister and educator of somewhat conservative bent who views very critically both the theology and the claims for healing of his subjects. Most of the book is spent in elaboration of what he understands to be the Biblical bases of his critique, hinging finally on the proposition that health can never be the final criterion of the Christian life, but is, along with other values, always subservient to "Christlikeness" as the final standard. He examines and dismisses such notions as: (a) that healing may be divided into "natural" and "supernatural" phenomena; (b) that illness is caused by Satan; (c) that illness is always sent as God's punishment. Where laymen (or ministers) are troubled by questions of this kind, this could prove a very useful study book.

It is in the constructive sections at the end, where he is trying to get at the postive relationship between faith and wholeness, that he becomes most pedestrian and least exciting. There are more penetrating questions in this whole area that he has discussed, but he has written a useful book for which we do not at the present time have a really satisfactory substitute.

Robert E. Elliott

SYMBOLS OF TRANSFORMATION

By C. G. Jung. New York: Pantheon Books, 1956. 567 *pp.* $5.00.

This is a recent revision by Jung of one of his earliest major works and it appears as the fifth to be published in the handsome new Bollingen series of Jung's collected works. Unfortunately it is much easier to look at than it is to read. The paper, printing, plates, and binding are models of fine book-making; but the text is a model of the kind of murky erudition that makes Jung the despair of even well-intentioned readers.

This book contains his first serious development of a thesis basic to all his later work: that the truly basic symbols of all mythology, folk art and folk lore, dreams and even psychotic delusions, are common because they root in an unconscious reservoir of meanings which all men share at depth—the collective unconscious. For this book he has assembled materials from a staggering variety of cross-cultural sources focussed mainly around the psychic significance of the child's birth and separation from the mother.

Non-experts in Jung will find this tough going. Readers interested in Jung (and there is a real renascence of interest in him) will be well-advised to approach by way of commentaries. For instance, Joseph Campbell's *The Hero with a Thousand Faces,* available in paperback, is a much more lucid and readable development of the basic thesis of this book.

Robert E. Elliott

THE ART OF LOVING

By Erich Fromm. New York: Harper and Brothers, 1956. 133 *pp.* $2.75.

"Is love an art? Then it requires knowledge and effort. Or is love a pleasant sensation, which to experience is a matter of chance, something one 'falls into' if one is lucky? This little book is based on the former premise, while undoubtedly the majority of people today believe in the latter.

"Not that people think that love is unimportant. They are starved for it; they

watch endless numbers of films about happy and unhappy love stories, they listen to hundreds of trashy songs about love—yet hardly anyone thinks that there is anything that needs to be learned about love.

"This peculiar attitude is based on several premises. . . . Most people see the problem of love primarily as that of *being loved,* rather than that of *loving,* of one's capacity to love. Hence the problem to them is how to be loved, how to be lovable. . . . A second premise . . . is the assumption that the problem of love is the problem of the *object,* not the problem of a *faculty.* People think that to love is simple, but that to find the right object to love—or to be loved by—is difficult. . . . The third error lies in the confusion between the initial experience of '*falling*' in love, and the permanent state of *being* in love, or as we might better say, of 'standing' in love."

So begins this book, and the following 130 pages contain the most intelligent and penetrating study of the meaning of love to be found, to my knowledge, anywhere in print.

Fromm is a post-Freudian psychoanalyst with a profound interest in the ethical and religious problems of Western man. His *Escape from Freedom, Man for Himself,* and *The Sane Society* are well on their way to becoming contemporary classics. Many of the themes introduced in these earlier works are here brought together, but the treatment is always fresh and exciting.

My only reservation about this book concerns his discussion of the love of God, which he rightly discerns to be the final context and final meaning of love. This part may annoy theologians, but I think that the theology he draws out is not the one really implicit in his basic position. The irony is that Fromm is a much better theologian when he imagines that he is just a psychologist, than he is when he tries to put on a theologian's hat.

Robert E. Elliott

CHRISTIAN ESSAYS IN PSYCHIATRY
Philip Mairet, Editor. New York: The Philosophical Library, 1956. 187 *pp.* $4.50.

This is a symposium of ten essays growing out of a two-year series of discussions by a group of distinguished psychiatrists and churchmen in Great Britain. The average quality of the contributions is very high, and two of the essays are better than anything of their kind I have read: "The Presuppositions of Psychological Analysis," a summary of Freud, Jung, and Adler, by the editor; and "Guilt, Theological and Psychological," by Victor White, a Roman Catholic. The only regrettable thing about this excellent little book is its big price.

Robert E. Elliott

THE BRIDGES OF GOD
By Donald Anderson McGavran. Friendship Press, 1955. *xiv* + 158 *pp. Cloth* $2.50, *paper* $1.50.

Many Christians know that missions today are in a period of difficult transition. The question is, transition to what? and how? In *Bridges of God* Donald McGavran faces that challenge. India-born, McGavran received his Ph. D. from Columbia and since 1923 has been a member of the Disciples of Christ mission in Central India. He speaks prophetically and needs to be heard.

In this readable tract for the times, McGavran centers upon missionary policy and method. His concern is how best to employ available resources in view of certain (not all) major facts confronting Christian missions. Some will criticize his failure to develop more explicitly several of his theological presuppositions. Taking issue with certain of McGavran's historical generalizations, the historian of Christianity could write at length. But this would be largely pointless. The validity of much of McGavran's criticism and the force of his proposed solution do not require elaborate historical buttressing. The facts are (1) that much of the present missionary approach is bogged down and (2) that the visibly effective growing edge of the church is advancing among primitive and low caste

peoples through group conversion. These considerations are the heart of McGavran's book.

McGavran argues that in the so-called non-Christian world, the mission station approach, involving a church, a school, a hospital, and compound walls of social and cultural isolation, has outlived its usefulness. Mission station churches draw individual members *out* of the tribe or caste. They suggest that being a Christian means living in a separated colony where one receives certain institutional benefits. The result is a static community ill-fitted to penetrate and win societies where group decision is the rule.

Holding existing mission stations with a token force, McGavran would free their otherwise immobilized resources of men and money and concentrate these where "Peoples Movements"—that is, group movements of large segments of a clan or community—are coming to Christ. In such movements God's "bridges" appear between those who accept Christ and their kin and close friends within a familial society. These are the key to a rapidly spreading Christward movement.

Pondering McGavran's illustrations, one asks why, with the same approach, a large-scale movement toward Christ took hold in one place when only a small separated colony formed in another. Why were the "bridges of God" among the Burmese largely closed while those among the Karens of Burma were open? It appears that the bridges leading to peoples' movements are open only among primitive folk, outcastes, and those not in full possession of a high religion such as Buddhism or Hinduism. McGavran hints at this. But further examination of peoples' movements to Christ needs to explore thoroughly Christianity's considerable lack of success through the centuries in winning peoples of high religion and the implications of this for missionary policy.

The primary job of missions, McGavran affirms, is to bring whole peoples to acknowledge Christ ("discipling"). Out of such ingatherings can then come from Christian instruction and the movement of the Spirit within the church the full flowering of Christian life and moral development ("perfecting"). The two together provide Christianization. Underlying this view are the unspoken assumptions of the catholic as contrasted with the sectarian approach to church growth. The former would bring multitudes into the church and then raise their standard of Christian life. The latter would admit into the fellowship only those who can give evidence of a transformed Christian life. The centuries-old tension between these two approaches explains a great many Christian divisions and separations. Not all will accept McGavran's position.

Unfortunately, *Bridges of God* includes neither bibliography nor index. The reader will find, however, two useful supplements in J. Merle Davis' *New Buildings on Old Foundations* (1945) and Raymond A. Dudley's *The Growing Edge of the Church* (1951). McGavran, who participated in one phase of the study, refers occasionally to Pickett's *Christian Mass Movements in India.* He mentions prominently Roland Allen's *Missionary Methods—St. Paul's or Ours?* and *The Spontaneous Expansion of the Church.* Indeed, much in *The Bridges of God* is an expansion of the ideas outlined by Allen some years ago.

One hopes that McGavran's book will stir up sufficient concern so that missionary policy-makers will take another long and searching look at the present allocation of missionary resources to static work as over against those resources committed to the growing edge of the church—then act.

W. Richey Hogg

THIS REVOLUTIONARY FAITH

By Floyd Shacklock. New York: Friendship Press, 1955. *xiii* + 176 *pp. Paper* $1.25, *cloth* $2.00.

Floyd Shacklock served for two decades as a Methodist missionary in Japan. From 1944 to 1954 he held the chair of missions at Drew Theological Seminary. Then he returned to the Orient to work as editor of

the *Japan Christian Quarterly*. Now in the United States again, Dr. Shacklock serves as executive secretary of the Committee on World Literacy and Christian Literature of the National Council of Churches.

We are living in a revolutionary age. Yet, beyond our occasional acknowledgement of the revolution, we in America seem scarcely aware of its force and extent in the world. Until only recently, we regarded as axiomatic the assumption that Asia and Africa had no desire to alter ancient ways. Those seeking change in these areas could at best hope for painfully slow adoption of new patterns of thought and living. In the mid-twentieth century, however, Asia, the Middle East, Africa, and Latin America scorn gradual change. They want action. Revolutionary change is the spirit of the age.

In his book, Shacklock points to what in his judgment constitutes the two major revolutionary forces in our age. The first is the forward press of the world's underprivileged people toward a better and fuller life. The second is the hope of the world's peoples for peace and for unity among themselves. Only Christianity, understood and lived as a revolutionary faith, declares the author, can fully and adequately meet and satisfy these basic revolutionary hungers of mankind. In the course of his narrative, Shacklock has included many illustrations of how men and women in Asia, Africa, and Latin America are living out a revolutionary Christianity.

Used with *Revolution and Redemption* by Converse and Thomas and *Encounter with Revolution* by Shaull, Shacklock's book should prove useful in helping a local church study group come to an understanding of our age and of the Christian witness in our time.

W. Richey Hogg

THE MISSIONARY FACTOR IN EAST AFRICA

By Roland Oliver. Longmans, Green and Co., 1952. *xviii* + 302 *pp.* 12/6 *paper*, 17/6 ($2.45) *cloth.*

Here is a first-class book! While the average mission-study group in a local church is not likely to find it appealing, anyone with a real interest in Africa or anyone genuinely concerned with the current discussion on Christian missions and Western colonialism should study this book with pen in hand.

A Britisher and a professional historian, Dr. Oliver is not associated with any missionary society. He writes with sympathetic understanding of missionary motivation and of the life and work of the church. Yet he brings to his study of missionary involvement in East African life a refreshing disinterestedness, with no concern to provide a missionary apologia. His book is intended primarily for the student of colonial history, but the light it sheds on British missions in East Africa should insure it a much wider reading.

Some of Dr. Oliver's disclosures and observations are worth noting. For example, in the early years when Arabs threatened to create an empire of their own in East Africa, Anglican missionaries, believing the Africans' interests would better be served by European occupation of the area, mounted considerable pressure to achieve such an end. This was probably the most decisive element in the British Government's decision to intervene.

Later on, in the period from World War I through World War II, a time when missions in East Africa were declining in strength and influence, the membership of the church in that area increased five times. Taking into consideration some of the factors that led to this, Oliver infers that indigenous Christianity in Africa now gives proof of a momentum not wholly derived from its European missionary bearers, and that its initiative over tribal paganism is so pronounced that even with a further reduction in missionary aid, it would be surprising should the indigenous Christianity fail at least to double in size during the coming generation.

In the final paragraph of his book Oliver refers to the fact that the education of Christian ministers in East Africa has failed markedly to keep pace with that of

the secular leaders, most of whom have had an education in some sense Christian. His conclusion—with certain striking parallels in the Negro churches in the United States—is sobering. "There is a real possibility that a Church led by peasant priests may come to be increasingly spurned and ignored by the educated minority which will come in the future to exercise the greatest share of political power. In these circumstances it is possible that the decisive act of the missionary drama lies still in the future, and that it is in the theological colleges, in the secondary schools, and above all in the impact of European Christianity upon visiting students from Africa . . ." that the outcome of the Christian missionary impingement upon African life as contrasted with that of European secularism will be determined.

W. Richey Hogg

ST. JOHN'S GOSPEL

A Commentary

By R. H. Lightfoot. Edited by C. F. Evans. New York: Oxford University Press, 1956. vii + 368 pp. $4.80.

When R. H. Lightfoot died in 1953 he left almost completed the commentary on the Gospel of John which he had originally planned to submit as a part of the Clarendon Bible, an attractively published series of short commentaries for use by persons not equipped to handle the original Biblical texts or the more scholarly commentaries. Fortunately for us, the volume grew beyond the limits set by the publishers for the Clarendon Bible commentaries, and although the form of the commentary is similar to that of the volumes in the Clarendon Bible, the book is both very much more extensive and richer than the other volumes in that series can be. Furthermore, among the very important recent commentaries on the Fourth Gospel—such as the major contributions in English by C. H. Dodd and C. K. Barrett—the Lightfoot Commentary is the only extended treatment of this significant scripture which can be easily handled by persons not working in Greek. We may be very grateful to Mr. Evans, not merely for seeing the work through the press, but for working over the studies left incomplete by Lightfoot, and out of them composing an introduction of seventy-six pages.

There are some very important reasons for recommending with urgency the study of this commentary. In the first place, the book is primarily a religious and theological exposition of the text of *John*. There is here no involved discussion of the problems of date, authorship, place of origin, or of its relation to other Johannine writings in the New Testament or to the Synoptic Gospels. These of course are legitimate historical questions, but they were not germane to the purposes on which Lightfoot concentrated. The full content of the book is therefore of immediate interest and use to the minister.

Secondly, the two "theological" gospels, *Mark* and *John*, are at present receiving more attention—and that from a different angle—than has heretofore been the case. This is eminently proper in a period which is seeing a theological revival. Both gospels read theologically have much more meaning for us than they did when they were read historically. Lightfoot's own point of view equips him most excellently to expound the *Gospel of John*. And the minister who hasn't time to keep up with important new developments in Biblical study will find in the book under review to be a rich refreshment.

Fred D. Gealy

THE BOOK OF REVELATION

A New Translation of the Apocalypse

By J. B. Phillips. New York: The Macmillan Company, 1956. xiv + 48 pp. $2.00.

With this book Phillips completes his translation of the New Testament. The translation of Revelation, he confesses, was undertaken with reluctance; it was the insistence of friends, who had found his previous work helpful, and his own feeling that to leave this work undone would be to pass adverse judgement on the book, that impelled him to the task.

Several things make the translation of the Revelation of John extremely difficult: one cannot always be sure what the author meant; the book is symbolic and poetic; mystery and obscurity appear to be intentionally employed. If this is true then to make the message less obscure would be to defeat the author's purpose. The strangeness of the language, Phillips suggests, is due to the fact that the writer, who had a genuine ecstatic experience, wrote down what he saw *during the visions*; if this was done while he was "in the Spirit" he himself would be reluctant to revise it lest he distort the revelation. The modern translator should, therefore, feel a double reluctance.

This work is somewhat less satisfactory than Phillips' previous translations, and, for the reasons mentioned, understandingly so. The reader unacquainted with the nature and occasion of apocalyptic literature will find few of the obscurities removed. Occasionally there are arresting—though not necessarily more illuminating — changes; such as, for instance, in 6:14 and 14:21. But one wonders what gain lies in such changes as the following: "animal" for "beast" (13:1, etc.); "a horse sickly green in color" for "a pale horse" (6:7); "the fathomless pit" for "the bottomless pit" (9:1); "woman who lacks a man" for "widow" (18:7). The translation of *porneia* and cognates as "sexual sin" is not incorrect; but the context in Revelation makes "immorality," as the RSV has it, preferable; for "immorality" has a connotation of religious infidelity which is the very point at issue in the Book of Revelation.

Wesley C. Davis

A GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT

and other Early Christian Literature

Translated and edited by W. F. Arndt and F. W. Gingrich from W. Bauer's "Griechisch-deutsches Woerterbuch zu den Schriften des Neuen Testaments und der uebrigen urchristlichen Literatur," fourth edition, 1949-52. *Chicago: The University of Chicago Press,* 1957. *xxxvii* + 909 *pp.* $14.00.

No words of commendation are adequate to express the appreciation of students of the Greek New Testament to those who have brought into English dress this most important lexicon of New Testament Greek. And in addition to naming the editors and translators, together with the publishers, mention should be made of the Lutheran Church-Missouri Synod, whose money grant made publication possible and the cost of the book within reach of the minister and student.

The format—binding, paper, type, and so forth—is all that can be desired and carries the distinction of the work of the University of Chicago Press generally. The English equivalents of Greek words are always in our contemporary idiom, and fairly leap from the pages. Here is none of the stuffiness of the older lexicons which thought they must perennially translate into the English of the King James Version.

The most important additions which have been made to the text are references to newer bibliography. Where I have checked articles over against the German edition, I have frequently been surprised at the importance of the newer references added to the Bauer lists. This makes the English translation more valuable than the German text. And Biblical students who have never studied and who have not learned to love our great lexicons can have no idea of the vast amount of information they gather up. Dictionary though it is, it can only be read with fascination and affection.

Yet there is no keeping up with the Germans. The same week in which our review copy arrived brought the announcement that the fifth corrected and enlarged German edition of Bauer is to be published in nine fascicles at intervals of two months, and that the whole work will consist of about 1800 columns, an increase of some 166 columns.

This is the Lord's doing, and it is marvelous in our eyes.

Fred D. Gealy

STUDIES IN THE ACTS OF THE APOSTLES

By Martin Dibelius. New York: Charles Scribner's Sons, 1956. ix+228 pp. $4.50.

There are two perspectives from which the Book of Acts may be studied. It may be regarded primarily as a historical writing, delineating the events between the Ascension and Paul's two years of rather free imprisonment in Rome. Then the problem of Acts is essentially a historical problem, consisting of the determination of sources and of the relative probability of events having taken place as described. By and large, this is the approach which has characterized criticism during the last fifty years and more.

In the eleven brilliantly original essays in the book under review, published between 1923 and 1951, when they were collected and published under the title *Aufsaetze zur Apostelgeschichte,* Martin Dibelius devoted his rich skills toward shifting the perspective from the historical to the literary-theological point of view. This he does radically and with power, presenting essentially a new look at Acts.

The Dibelius concern is less with event than with account, for he believes that Luke—and he means Luke—writing about 90 A.D., was not so much concerned with what had happened as with what was happening and should happen in his own time. Being the first to draw up such a narrative, in writing Acts he was not constrained to follow precedent as he had to do in writing a gospel; hence he was free to be fully original and creative. Thus Dibelius believes that by far the larger amount of material in Acts was Luke's own contribution. Written sources were at a minimum. There was no guiding thread, he will say, in chapters 1-5 nor in 21:17-28:31. Chapters 1-11 are not based on anything we might call a source. There will be some traditional material running through the book, but the interpretations and lines of direction are all provided by Luke and with primary reference to the needs of the Church in his own day. For the travel sections, there was doubtless an itinerary of station-names, sometimes with notes, which Luke used; this, however, in whole or in part, is not to be described as a "we"-source. There was no such source. And in general, discrepancies between historical probability of events and the narratives which relate them are not to be explained out of sources, but out of Luke's literary-theological concerns.

All the speeches in Acts will be Luke's own writing. Likewise the fascinating account of the shipwreck is of literary, not historical origin: "True literary criticism will lead us to suppose that the nautical description is taken from the numerous accounts of sea-voyages in literature and not from experience." Since Paul the prisoner could not appropriately make a speech at Rome to parallel the one made in Athens, Luke dresses up the journey by way of compensation. Dibelius also solves the difficult problem of the "Apostolic Council" of chapter 15 by the literary-theological approach: once it is recognized that the chapter has no historical worth, only theological, the historical problem vanishes.

Perhaps the three most brilliant and important essays are "Paul on the Areopagus," "The Conversion of Cornelius," and "The Speeches in Acts and Ancient Historiography." These are unusually original and powerful pieces of argument. With regard to the first of these subjects, it is Dibelius' contention that Paul's appearance in Athens is the first momentous encounter of Christian belief with classical culture. Since Athens was the gateway to wisdom, Luke selects it for this speech and has Paul preach in the way Luke thought the Greeks ought to be preached to at the time: "with philosophical proofs, with comparative acknowledgements to Greek monotheism, and pressing into service the words of wisdom spoken by Greek poets." If Luke was false to Paul in presenting him as a Stoic, he was true to the measure in which the theology

of the Ancient Church was based on Stoical rather than on Christian suppositions.

Everywhere Dibelius' insights are fresh, even exciting, and will have to be taken into account in any future study of Acts. It is, of course, premature to abandon the problem of sources; also, evidence to prove or disprove Dibelius' literary-theological conclusions is hard to come by. Perhaps some of his solutions are too easy. Nevertheless, the book is a major contribution to the study of Acts.

Fred D. Gealy

THE NEW TESTAMENT BACKGROUND:

Selected Documents

C. K. Barrett, Editor. New York: The Macmillan Company, 1957. xxiv + 276 pp. $3.50.

Dr. Barrett is a British Methodist minister and lecturer in Theology at the University of Durham. His most notable work is his commentary on the Greek text of the Gospel of John. This present book is a collection of 235 portions of documentary material representing every area of religious thought in the ancient world as it impinged upon the origins of the New Testament faith and literature.

The selections are grouped under twelve main headings: the Roman Empire, the papyri, inscriptions, the philosophers, the Hermetic literature, the mystery religions, Jewish history, Rabbinic literature and Rabbinic Judaism, Philo, Josephus, the Septuagint, and Apocalyptic. An appendix adds such Jewish sectarian documents as selections from the Zadokite fragments, and the Manual of Discipline from the Dead Sea Scrolls.

Each type of subject matter is preceded by a brief but illuminating introduction. No other such convenient handbook is available for students who want to see what people other than the Biblical writers were saying in the centuries which form the context of Christian origins.

Fred D. Gealy

PLOTINUS: THE ENNEADS

Translated by Stephen MacKenna. Second Edition revised by B. S. Page, with a Forward by E. R. Dodds and an Introduction by Paul Henry, S. J. New York: Pantheon Books, Inc., 1957. li + 635 pp. $12.50.

Anyone who between 1917 and 1930 watched with frustrated longing the appearance of the five volumes of the expensive and luxurious Medici Society printing of MacKenna's translation of the *Enneads* is now more than rewarded by the handsome new edition of the work offered by Pantheon. In addition to improvements in the earlier text made by B. S. Page, a collaborator with MacKenna, the book contains an excellent eighteen-page essay by Paul Henry, S. J., on "Plotinus' Place in the History of Thought." Once again we are indebted to Pantheon for a splendid imprint of an important work.

Fred D. Gealy

RAND McNALLY BIBLE ATLAS

By Emil G. Kraeling. New York: Rand McNally and Company, 1956. 487 pp. $8.95.

Rand McNally and Company are to be praised for providing so adequate a Bible Atlas at so moderate a price. Dr. Kraeling has succeeded in bringing together a veritable mine of geographical and historical information, enlivened by forty pages of new, full-color maps, and by some 300 photographs, illustrations and sketch maps in black and white. The size of the book is small quarto, the printing is in large type in double columns on heavy paper. The book is pleasant to read and indispensable for reference.

Fred D. Gealy

BIBLICAL ARCHAEOLOGY

By G. Ernest Wright. Philadelphia: Westminster Press, 1957. 288 pp. $15.00.

The science of archaeology has, in recent years, contributed immensely to our understanding of the Bible. Unfortunately it has not been easy for the average reader to obtain authentic yet understandable informa-

tion concerning the more recent discoveries, since the accounts have been made available only by means of inaccurate and often bizarre news reports or in the technical medium of scholarly journals. Therefore, we are doubly happy in welcoming from the hands of a leading scholar a volume which presents the significant material which archaeology has to offer for Bible study and this in sufficiently non-technical form that it may be of the most general use. By stated purpose the author does not attempt to be exhaustive in his treatment but rather intends "to summarize the archaeological discoveries which directly illumine biblical history, in order that the Bible's setting in the ancient world and its relation to its environment may be more readily comprehended."

Dr. Wright's plan in this fourteen-chapter volume is to work through the Bible story chronologically and to present such archaeological material as may be related to the biblical account. This gives the student a straightforward source of material as he considers the various stories, from Genesis through the New Testament.

The book is thus Bible-centered and not a mere treatise on archaeology. Indeed, the author defines the archaeologist's chief concern to be "not methods or pots or weapons in themselves alone. His actual and absorbing interest is the understanding and exposition of the Scriptures." This is as it should be. As my seminary professor of Old Testament used to express it, "There is a vast difference between examining a potsherd and interpreting a psalm."

The student will find in this volume excellent chapters devoted to the patriarchal period, the conquest of Canaan, and the "golden age" of the united monarchy. Here, and also in other periods, is a wealth of material given to illustrate not only many precise biblical incidents but the broader background of daily life against which these incidents occurred. We should, in this connection, call especial attention to two chapters which are interposed into the general chronological scheme; "The Manner of Israel and the Manner of Canaan" and "Israelite Daily Life." There tends to develop a popular view that the primary aim of archaeology is to make some remarkable and astounding discovery which will prove or disprove certain established beliefs. On the contrary, the most valuable service rendered by this field of study has been relatively unspectacular in nature, as these men have devoted themselves to the patient and laborious task of recording and studying the most minute details and by the combined efforts of many colleagues through the years have been able to draw an increasingly clearer picture of life and manners in Bible times.

The price of this book may seem high but judgment should be reserved until one sees the format (two-column pages on slick paper) and the 250 excellent illustrations. If it cannot be owned individually it should be in every church-school library as handy reference for all teachers. This and one of the recently published biblical atlases (e.g., "Westminster Historical Atlas") provide indespensable tools for the understanding of the Bible in its historical and geographical frame of reference.

Kermit Schoonover

Book Review Contributors

The first nine reviews are contributed by students. *Bert Affleck, Jr.,* is a middler from Big Spring, Texas, and *William Gillham* is similarly classified, from St. Louis. *B. J. Stiles* is a senior from Midlothian, Texas. *Orlie White,* from Silver City, New Mexico is a middler. *Aleene Block,* a senior M.R.E. student, is from Jacksonville, Texas. *Don Goodwin* is a senior from Arlington, Texas. *Joe Stamey,* from Dallas, is a middler, and *Jim Gossett,* a senior, is from Burdette, Arkansas. *James E. Kirby* is a senior from Lubbock, Texas, and *Hershel Homer,* also a senior, is from Lovington, New Mexico.

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RETIREMENTS, 1957

Perkins School of Theology will bid farewell to four of its faithful teaching members this year, with the retirement of Professors Robert W. Goodloe, John H. Hicks, Earl Marlatt, and A. W. Martin. Professor Goodloe has been on leave during his final year, to begin a three-year project in the Philippines in setting up non-seminary education for ministers in that country. A faculty dinner honoring these four is to be held in mid-May. Professors Goodloe and Hicks have been associated with the School since soon after its founding, having begun their work in the early 1920's. Both Professors Marlatt and Martin have given more than ten years of service to the School.